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Joh. Hall. Rev. in Chriſto Patri
Humfredo Dom. Epiſc. Lond.
á ſac. Domeſt.

Ex ædibus Londinenſ.
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THE PARABLE OF THE PILGRIM:

Written to a FRIEND.

BY

SYMON PATRICK. B.D.

LONDON,
Printed by *Robert White* for *Francis Tyton* at the Sign of the three Daggers in *Fleet-street*. 1670.

MY FRIEND,

THat I ſend one to wait upon you in the habit of a Pilgrim, which hath been ſo long out of Faſhion, and quite worn not only out of our uſe, but out of our knowledge; may ſeem a thing very ſtrange and be ſurpriſing to you. But when you ſhall conſider that old faſſions are wont to come about again, and that we are much in love with Antiques, and that our eyes are drawn to one that appears in an unuſual or forraign dreſs, who elſe would not be obſerved; it may abate a little of the wonder. I ſay a little, becauſe ſome will ſtill remain, that he ſhould come from one of my complexion; who have but a little fancy in my compoſition; and ſo muſt needs be a ſtranger to works of this nature. But you will receive ſatisfaction in this alſo, when you ſhall know (as the truth is) that I met with a man one day that had put himſelf in this habit; who pleaſed me ſo much, that he perſwaded me to conceive this deſign of providing ſuch another Pilgrim to ſerve you. It happned, I mean, that reading a little while agone the works of a late Writer*, I found among other matters a ſhort diſcourſe, in the compaſs of four or five leaves, under this name of The Parable of the Pilgrim: And it was ſo agreeable to that ſmall portion of fancy I am indued withal, that I preſently thought a work of this nature would

* Baker's Sancta Sobria.

would be very grateful to you else. This was the occasion of these Meditations, which as fast as my other employments would permit, I have brought into this shape wherein they are now presented to you. The title of my Book I have borrowed from him, because I could not find a better; and I have made use likewise of one sentence very often which he puts into his Pilgrims *mouth: but with such improvement of sense, that it is little more than the words that I am beholden to him for. And as to the matter of it, I must leave you to judge when you have perused it, how pertinent it is to your present and past condition; being assured that if you find not all that you desire, yet you will find that I had an unfeigned desire to do you service. As to the dress of it, I know that you will not expect this* Pilgrim *should come to you in fine Apparel and like some Gallant; but rather judge it more decent that he is attired plainly according to the quality and condition of his person and profession. This made me the more careless in what clothing I set him out, and to take such trimming as came next to hand: having a far weightier care upon me, to make him speak such clear and perspicuous language as you might readily apprehend. And indeed if there be any thing here said that is not plain and easie, it is very much against my will: for I am of his mind that hath told us,* It is the greatest misery in writing not only not to be understood, but to be understood with difficulty. *And now if this poor* Pilgrim *shall find any acceptance at your hands, and be found capable to serve the ends of Wisdom and Vertue which he would willingly advance; I pray keep him with you, that if he can live longer than I, he may always tell you how much I am*

Your Friend
S. P.

Covent-Garden,
Decemb. 14. 1665.

An

An Advertiſement.

THE Reader may be pleaſed to know that this *Pilgrim* hath dwelt for ſome time in the ſervice of a Private Friend, (to whoſe uſes and occaſions he was particularly addreſſed) and there hath been ſo well entertain'd, that he was not ambitious of any higher preferment. But he met with a perſon ſo charitable, and who proved alſo ſuch a friend to him; that he was thought worthy to be advanced to a more publick employment, and would not be permitted to remain any longer in that private attendance. In obedience therefore to the commands he received, he comes now abroad, and offers his aſſiſtance to any that ſhall think good to make uſe of it: being grown alſo bigger ſince he went thither, and ſo of better ability to ſerve more than one. In plain words (for thoſe I moſt affect; and if you meet with ſo much as any Metaphorical expreſſions in the Book, it is but ſeldom, and only to comply with the Title) this Diſcourſe was writ with a reſpect to the neceſſities of a particular perſon: who imagined that others might poſſibly reap ſome benefit by it, and therefore deſired it might not lye in a private hand. But it being neceſſary to tranſcribe the Papers that they might be read by the Printer; it was thought withall adviſeable that ſome things ſhould be inlarged to make them better underſtood, and others added to render the uſefulneſs of the Treatiſe (if it can have any) of greater extent. Only this muſt be remembred, that a regard was ſtill had to the needs of that Perſon (which yet are ſuch

as

as all pious Souls generally labour withall) and therefore it muſt not be expected that every caſe which can occur in Chriſtian life ſhould here be handled. And indeed that would have ſwelled this Diſcourſe to over great a bulk, and required very long conſideration; or elſe it is like it had been attempted.

It muſt be noted alſo, that it was thought fit to make the diſtance but ſhort between the *Pilgrims* parting with his *Guide* and their meeting again; becauſe that would ſtill have too much inlarged this Treatiſe, to deſcribe particularly, his behaviour in the whole courſe of an Holy Life, for which that would have been the proper place.

There are ſome things alſo may ſeem a little ſtrange which are ſaid to have hapned to the *Pilgrim*; but you are to remember that God puts good thoughts into our minds more wayes than one; and to know that the ſubſtance of what is reported is not a Contrivance, but a real Truth.

And now it would argue great unexperience of the world to expect, that this *Pilgrim* ſhould not meet with ſome, whoſe curioſity he cannot humour; and others whoſe ſowreneſs nothing can pleaſe. But he that ſends him abroad will be abundantly ſatisfied if he become uſeful to any well-diſpoſed Soul, who ſhall have a mind to bear him company to *Jeruſalem*. And if he chance to meet with any that ſhall only ſtudy to cavil, and pick a quarrel with him; He is prepared before hand to take no notice at all of it, nor to be more troubled at their incivility; than a devout Hermite is at the ugly faces, which the Creatures who ſomething reſemble men make at him, as he is walking through the deſarts.

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THE

XUM

THE PARABLE OF THE PILGRIM.

CAP. I.

The occasion and intention of this Pilgrimage, with the time when it was undertaken.

I will contribute so little either to the profit or delight which I design you in the reading this History, to know the punctual years and dayes wherein every thing therein contained was done, that it will be a commendable thrift, to spare my self the labour of that accuracy. It will be sufficient to let you understand, that no great number of years have passed, since man who now calls himself PHILOTHEUS, but by others is

called THEOPHILUS, being weary of the Country where he dwelt, and finding no ſatisfaction in any thing that he enjoyed, took a reſolution to ſhift his ſeat, and to ſeek for that, of which he felt as great a deſire as he did a want, in ſome other Land.

Many ſtrange Countries there were which he viſited in purſuance of this purpoſe; many ſteep hills he climbed, and many dangerous præcipices he narrowly eſcaped; he committed himſelf not once or twice to the anger of the Sea, expecting to be brought to the Port which he ſo much wiſhed: But ſtill he was as far from the accompliſhment of his deſires, as when he firſt launched out, and found all his pains rewarded with nothing but wearineſs and tired ſpirits. If it was the intention of this Paper to recount all his Adventures, and the ſeveral iſſues of them (which are enough to fill a volume) the ſtory, I believe, would not be altogether uſeleſs, nor without that pleaſure which ſuch relations are wont to yield to thoſe that read them. But having reſolved for divers cauſes to begin the Hiſtory of his life there, where he began to enjoy a taſte of happineſs; I ſhall reflect no further upon the former part of it, than only to tell you in what caſe that bleſſed hour found him. You muſt know then, that after ſo many tedious Journeys, and as many diſappointments, his leggs beginning quite to fail him, and to deny him ſo much as their ſupport; he ſate down upon the ground in a deep melancholy, and ſuch a great heavineſs of mind, that it was feared he would ſink lower, and go no further to ſeek a grave. His countenance was ſo altered, that there were very few marks remaining of the ſame man he was before: His looks were dejected, his eyes grew hollow, his complection turned ſallow;

low; and in ſhort, his blood was ſo impoveriſhed of ſpirits, that his fleſh fell to the very bone, and his cheeks, in a deſpair of any other comfort, ſeemed to deſire to meet and kiſs, and ſo bid the world farewel. In this diſmal eſtate he continued but too many daies; and according to the nature of that thoughtful humour, which now had gained the ſupreme power over him, he muſed on divers things, and contrived ſeveral new journeys in his fancy, which yet he ſaw at the ſame moment, would only contribute more to his affliction, and nothing at all to the amendment of his condition. But at laſt, as if he had been admoniſhed by ſome courteous Angel, which he fancied then flew by him, and gave him a ſmall touch with his wing, he felt a thought ſtir in his ſoul, remembring him of a place called *Jeruſalem*, which he had totally forgot in all his travels, and never ſo much as dreamed of directing his courſe unto. His heart, you may eaſily think, leapt at this ſudden ſtroke, and his pulſe beat at no ordinary rate; for having heard by ſome means or other in times paſt, very much diſcourſe of the beauty, and the pleaſant ſituation of that City; of the ſweet temper of the Inhabitants, and the many goodly things that were to be ſeen and enjoyed there, above all other places; he was inſtantly poſſeſſed with a ſtrong deſire to remove his ſeat thither, and to ſeek his fortune (as we commonly ſpeak) in another world. And pondering ſeriouſly with himſelf the little or no contentment which he had taken in his beſt condition here, together with the hopes which fluttered in his ſoul of bettering himſelf there; his preſent weakneſs could not hinder him from being inſpired with a conceit that he ſhould be able to travel thither, nor repreſs his deſires from growing into

a kind of paſſion to be at that place, whither his thoughts did run before him without his leave, and could not be perſwaded to ſtand ſtill for one moment. Such is the nature of every excellent good, when it preſents it ſelf to us, and fans our ſouls with any hopes of obtaining it, that our deſires think to waft us as faſt as they can unto it; and growing continually in ſtrength and ſwiftneſs by their own motion, the gale proves ſo ſtiff, that our hearts are ſwelled therewith, and leave no room for any other thoughts, nor can be at any reſt, till they be poſſeſſed of it. Thus would this poor man have taught thoſe who now beheld him, though they had never read a word in their own ſouls; for his mind was ſo impreſſed with the happineſs which he heard dwelt at *Jeruſalem*, that he was not able to diſcharge his ſoul at any time of thoſe thoughts and deſires which lifted him up from the ground, and told him they would carry him thither. When he did eat or drink, *Jeruſalem* would ſtill be in his mouth; when he was in company, *Jeruſalem* ſtole away his heart from them; nay, in his very ſleep it would not ſtay away, but he was wont to dream fine things of *Jeruſalem*. But that which makes the ſtory of this perſon the more remarkable, is, that it was toward the latter end of the year, and in the decay of all things, when theſe good thoughts began to ſpring up in his ſoul. When the earth had removed it ſelf a great way from the Sun, when all the gallantry of the fields had reſigned its place to Ice and Snow, when charity grew cold, and Chriſtian vertue ſeemed to be gone back to its root, when the wayes were untrod, and few or no Travellers upon the road, then did theſe zealous deſires begin to bud in the heart of this honeſt Countryman, and he felt ſuch a vehement heat urging and

ſtimulating

ſtimulating his breaſt, that he could remain in no quiet for thinking of his journey to that fair place, which had been ſo much commended to his love, as the moſt flouriſhing and glorious that ever eye beheld.

Cap. II.

The earneſt deſire of the Pilgrim to be at Jeruſalem: *and what he expected to find there.*

MUch time he ſpent in conſultation with himſelf about the courſe which would be beſt to hold in his travel thither. There was no coſt ſpared, no ſtudy omitted to get acquaintance with the neareſt way to it, nor did he ceaſe to inquire of thoſe who were reputed the moſt ſkilful guides, that he might obtain a true information of every paſſage in the Journey, which he ſeriouſly reſolved to undertake. For, though the weather was cold, the wayes dirty and dangerous, and the Journey he was told would be long, and company little or none could be expected to deceive the tediouſneſs of the Pilgrimage; yet ſo great were the ardors which he felt within himſelf, that he regarded none of theſe diſcouragements but only wiſhed that he might be ſo happy, as to find the right way, though he went alone thither. And that which made his deſires the more forward, was, that he had often heard *Jeruſalem* by interpretation was no meaner place than the Vision of Peace. A ſight that he had been long purſuing in ſeveral forms and ſhapes, wherein it had often ſeemed to preſent it ſelf before him, but could never court it into his embraces. O my beloved (would he often ſigh within himſelf) O

my

my hearts desire! O thou joy of the whole earth! In what corner of it dost thou hide thy self, and lyest concealed from our eyes? Where art thou to be found, O heavenly good? Who will bring me to the clear vision of thy face? Art thou company only for the Cœlestiall spirits? Art thou so reserved for the Angels food, that we poor mortals may not presume to ask a taste of thy sweetness? What would not I part withall to purchase a small acquaintance with thee, and to know the place where thou makest thine abode? Many a weary step have I taken in a vain chase of thy society. The hours are not to be numbred which I have spent in wishing and labouring to lay hold on thee, and still thou flyest away from me. After all the sweat wherein I have bathed my self, I can find nothing, but only that thou art not here to be found. Thou art retired, it seems, from this poor world, and hast left us only a shadow of thee; for when we think to clasp thee hard in our arms, the whole force and weight of our souls doth fall upon Nothing. O my heart, what ails thee? What torments are these which so suddenly seize upon thee? Ah cruel pains, the remembrance of which prepares a new rack for me! The arm of a Gyant would not ake more, if with all his might he should strike a feather, than my heart now doth but to think of the anguish it endured when all the strength and violence of its desires were met with emptiness and vanity. O *Jerusalem, Jerusalem*, the only place that can ease us of this misery! the place where the beloved of my soul dwelleth, the vision of peace, the seat of true tranquility and repose, how fain would I have the satisfaction of being in the sure way to thy felicity! This is all the peace I wish for in the world. No other happiness do I thirst after, as every thing

thing can teſtifie that hath been privy to my thoughts. There is never a room in my houſe but hath been filled with the noiſe of my ſighs and groans after thee, O *Jeruſalem*. Every tree that grows in my ground, hath thy ſweet Name ingraven upon it. The birds of the air, if they can underſtand, are witneſſes how inceſſantly my ſoul pants and longs to fly unto thee, O *Jeruſalem*. What charitable hand will guide me in the way to thy pleaſures? Who will bring me into that ſtrong City, the retreat of my wearied mind, the refuge to recruit my tired ſpirits, the only place of my ſecurity, my joy, my life it ſelf? Wilt not thou O God, who haſt led me to the knowledge of it, who haſt filled me with theſe deſires, and haſt brought me into a diſeſteem and contempt of all other things? O let not theſe deſires prove the greateſt torment of all unto me, for want of their ſatisfaction. O forſake not this ſoul, that hath forſaken all other delights, and taken its leave of every other comfort, that it may go and ſeek for thee at *Jeruſalem*.

Cap. III.

The great trouble that he fell into, becauſe of the different wayes which he was told of to that place.

IN this manner the poor man was wont to ſigh out his ſoul, hoping that at laſt the Heavens would pleaſe to hear him, and favour him with the underſtanding of that, which would make all his groans uſeleſs, and render him as chearful, as now he found himſelf diſconſolate. But that which made the fulfilling of his deſires more difficult, and his hopes to arrive more

ſlow,

ſlow, was the many controverſies which were in thoſe dayes fiercely agitated, and the huge quarrels that men raiſed about the right way to *Jeruſalem*. There were no leſs than twenty (and ſome ſay many more) very different parties that contended ſharply with each other; and every one of them confidently affirmed that they only were the *People of Sion*; and that unleſs he joyned himſelf to their company (in which alas there was no peace at all) he ſhould never come to that City of God which he ſought after. The heads of theſe diviſions made the world believe that they were the Torches which muſt light them through the darkneſs of error; the Pole-ſtar to regulate their courſe in the ſearch and diſcovery of Truth; and that unleſs men uſed their Clue (which God knows was moſt wofully intangled) they ſhould never fail to be loſt in the Labyrinths and Mæanders of Ignorance and Folly. Nay, to ſuch a degree did they magnifie themſelves, as if Truth and they had been born at the ſame time, or at leaſt had come of Age together. It ſeemed to be a ſecret till they appeared, and to have been reſerved from the beginning on purpoſe to diſcover it ſelf to them in Markets and Camps, if not in lewder places. The moſt modeſt pretention was, that Truth was but a ſtripling, or rather went in ſide coats, till it came to their ſchools to be ripened into the wiſdome of perfect men. They ſpake of the affairs of Heaven, as if they were Counſellors of State in that Kingdom; and opened the ſecrets of Jeſus Chriſt, as if they were his Confidents. St. *John*, who lay in his boſome, never delivered any thing with greater peremptorineſs than theſe men did; and had it not been that they wanted his charity, they might have been thought by moſt as great Oracles as they thought themſelves.

themselves. There seemed no difference between them and Prophets, but only that they could not prove their mission; else they had the gift of boldness, and fell not short in their pretences to inspiration. In this conceit they thrust into the World a great number of books, which were called the *Word of the Lord*, and cryed up as the Maps of that heavenly Country, and the exact Charts whereby men must steer their course if ever they meant to come safely thither. Into huge Volumes these writings sometimes swelled, and they were wont to collect and faggot together so many things, and so vastly different, that a man could not easily avoid to lose his way in this Wood, while he was seeking his way to *Jerusalem*. Especially since they never forgot to furnish these bundles with some lusty sticks wherewith to bang their adversaries, and beat them down as low as Hell. For, in the midst of such a fearful scuffle, there was so great a dust raised, that no man could tell where he was, nor discern any thing but only this, that he was not in the way to the *Vision of Peace*.

I need not relate how sorely it grieved the good mans heart to see so many different wayes, every one of them laying so high a claim to truth, and bitterly reproaching the rest as damnable Heresies. He could bend his course to no quarter, but he was in danger to be assaulted with some question or other, and was put upon his defence against some man of brass, who thought himself worthy to be one of the Champions of Truth. The spirit of common Barretry did not seem a greater plague to him, than these vexatious disputing people. The fury of whom likewise was sometimes so violent, that he thought he had made a good retreat, if he were not bruised, and almost beat

in pieces by their rude blows, whose opinions he adventured to thwart by any strong contradiction. Nay, they all taking distant paths, and not going in streight and parallel lines, but in oblique and crooked wayes, which crossed each other very frequently, they never met together, but there was such justling and quarrelling about the road to *Jerusalem*, that no man could be near them, but they would engage him to take the one or the other part in the *Bloody Conflict*. So I call it; for they thought that they did *God* good service, when they dispatched one of *their* enemies; and that they made him a Sacrifice, when they satisfied their own beastly fury. And this indeed was the saddest thing of all to his thoughts, that in their heat and passion they had the confidence to baptize into the name of *holy Zeal*; and that which was but the *love of their own opinion*, they constantly miscalled the *love of God and of his Truth*. Though those dayes (as I have already said) were very frozen and cold, yet they cudgell'd one another so long till they grew hot; and then they cry'd, The weather was very warm, and the Sun in his highest elevation. God's enemies they thought they opposed in their own; and they fancied themselves ingaged against sin, while they were buffeting a contrary opinion. There was no heat but they took it for divine, though it were of their own kindling; and so they were but all on fire, they never doubted but it was from Heaven. For there was no sin in those dayes like Moderation, and no vertue comparable to a furious and headlong zeal. But yet he received this benefit by those unhappy feuds, that they made him sometimes think it was no mean thing in the esteem of others as well as himself, for which there were so many, and so fiery contenders. The Prize he

he hoped would prove glorious which had drawn into the field so many combatants, and which with such zealous sticklings all sides sought to win. The affliction also which he felt in his spirit when he beheld them so sharply ingaged, had this good effect upon him; that it made him more sensibly admire the goodness of God which had preserved him from listing himself in any of those angry parties, and entring into those never enough to be lamented broils. This put him likewise in some hopes that he would not suffer him to remain long without the knowledge of the Truth, who had so graciously prevented him from diverting into the paths of falsehood. This degree of understanding he had already acquired, That Sweetness and Love, Meekness and Peace, were the Harbingers to Divine Knowledge, and since *they* were become his Guests, he hoped *that* would not be far behind. But that any man who knows God to be Love, should imagine that he will dwell in a mind where there is nothing but hatred to be found, seemed a kind of Prodigy unto him. And it did quite astonish him to see that so many men did dream that the way to *The Vision of Peace* lay through the field of strife and war; and that we must come to live together in endless love hereafter, by living in perpetual frays and brawls in the world where we now are.

Cap. IV.

How he happily heard of a safe Guide unto it: with a true Character of him.

AND he truly who is not wont to frustrate the expectations of such well-minded souls, did not use much delay before he gave him a sensible demonstration of that which he already believed. He found that the God of Peace could not make himself long a stranger to men of peaceable spirits, and that he waits sometimes to do us a pleasure there, where he feared to meet with harm and mischief. For falling one day into the company of some persons who were discoursing concerning the state of affairs abroad, we happened to light on that which he verily thought their vain jangling would fright and drive away. There were many debates passed about the several opinions that were then on foot, and about the grand supporters of them. Some leaned to this, others to that, but he could not perceive there was any of them who was not addicted to a Sect, and did not seek to hear the voice of Jesus Christ amidst the clamours and hideous noises of the disputers of the world. At last there stood up an old man that was a perfect stranger to him, who told them that in his judgement (if it would be permitted him to deliver it boldly) they were hugely mistaken who marched under the Banners of any of those Leaders in defiance to the rest of their Brethren. *Jerusalem*, he said, was very little beholden to them, which was a City at better unity within it self, than it was supposed by their Ensigns; and he believed the way to that place would be found to be more peace-

able

able than to be disturbed with the sound of Drumms and Trumpets. Their zeal (he continued) might be the effect of little, not of much knowledge; and their confidence the nursling of an overweening opinion of themselves, rather than the issue of a sound judgement and clear conception of things. In fine, he told them, that if they would take a little time to cool themselves, and would abate so much of their presumption, as to think they might possibly erre, he doubted not but to bring them to a person, who (though obscure and of no great note among them) should make them confess he gave them better directions than they ever heard of in the way to *Jerusalem*. There was none there at that time, but either out of curiosity, or some dissatisfaction desired instantly to know who this man should be, and in what place he hid himself from the world. They concealed the anger which they conceived at his free reproof; and having rendred him faint-thanks for his liberty of speech (professing they loved an open enemy, better than a dissembling friend) the very love of Novelty lead them to request him to bring them acquainted with this rare person. That is a very easie matter to do, replyed the old man, for he is one that is conversible enough, and besides not far distant from this place; but for the present I shall chuse to spare the mention of his name, and let you know him only by his Character. He is a person then that is altogether disinteressed, and a partaker in none of those Sects and Factions that are among us. "One that hath *Sion* and "*Jerusalem* more in his heart than in his mouth," and "loves to do more than to talk. But when he speaks, "his words are more than sounds, and have a sting in "them which pierces the very heart. If you did but "hear him, you would feel that he leaves a true com-

punction

"punction in the ſpirit, and not a falſe alarm in the ear. "His head is gray, though not his hairs; his wiſdom "makes him more venerable than his years; he knows "better how to live, than others do to diſpute; and he "can argue more for peace, than they for their opini- "ons. He hath Faith enough to ſave himſelf, and Cha- "rity enough to believe that others may be ſaved that "are not in all points juſt of his belief. His compaſſion "is equal to his underſtanding, his meekneſs equal to "his zeal, his faith is matcht with charity, his love to "his neighbour is proportionable to his love to God, "and his humility and modeſty is equal to them all. He "ſeems to me to be a piece of the wracks of Ancient "Chriſtianity; a relique of the Golden Age; one of "the Children, and not of the Apes of Antiquity. He "hath eſcaped the contagion of this evil age, with- "out flying from it; and he is maſter of more ſtrength, "than cuſtom is of force and violence. The general "corruption which hath overſpread us, hath not "been able to prevail over the purity of his temper. "And all the wickedneſs which could not but touch "him, hath not yet had the power to defile or ſully "him. If thoſe Worthies, in whoſe veins the blood of "Chriſt did run, could return to viſit the world again; "I make no doubt but they would diſcern in him ſuch "marks of their vertue, that they would confeſs him "for one of their race, and embrace him as an inheri- "tor not only of their name, but of their noble qua- "lities. If you would know any more of him, you had better learn it from himſelf, than from me; only this I can aſſure you, that by his guidance there are many men who have made a very happy progreſs towards Heaven. And if you fear, that when you go unto him, you may loſe your labour, and not find him, or that

you

you may find him little at leasure; I can give you this further assurance, that being a man of peace, he stirs but little from home, and hath but little company neither that frequents his house.

Cap. V.

The Opinion which others conceived of that Guide: and his address to him.

YOU cannot imagine how much it pleased our Traveller (for so he was in his resolution) to hear this news, and how much he thought himself beholden to God for bringing him so fortunately into this company which he studied rather to avoid. Without any complements therefore, or waiting to hear what others would reply, he immediately offered himself to be conducted to the society of this excellent Person; adding withall, that if the rest pleased not now to go along, they might hear from him when he should be able to make a judgement of him, in what esteem he was to be held. To this they all gave their assent, and were not a little glad of this expedient to keep out of the acquaintance of him whose character they nothing liked. But the stranger to whom he committed himself, would not stir from that place, till he had taken him a little aside to speak with him: Where he let him know how unworthy a thing he held it to deceive any mans expectations with partial relations, which made him that he could not endure to conceal from his notice a matter that he might think most worthy his consideration, though he did not judge it fit before to declare it. This person (said he) to whom you are about to repair, I must tell you, is generally decry'd

decry'd by all parties, as no friend to Truth, becauſe he is no great ſtickler about the Queſtions that have vexed our unhappy dayes. Some ſay that he is indifferent and lukewarm in Religion. Others will have the world believe, that he is only indued with a great meaſure of Moral Prudence, but hath nothing of the Spirit in him. And there are ſome who do not ſtick to brand him with the mark of Hereſie, though (to tell you the truth) I verily think the only reaſon is, becauſe they imagine he doth believe whatſoever he doth not fiercely oppoſe. His life indeed is ſo holy, and without blame, his carriage ſo ſweet and courteous, his converſation ſo profitable, that I am inclined to think ſuch good things cannot ſpring from a bad root; but yet there are that ſay, The poiſon is the more dangerous which is ſo finely guilded, and I muſt leave you to judge for your ſelf, and either to ſtop or purſue your reſolution of going to him, as thoſe things well weighed, you ſhall ſee cauſe to incline. Here the good man made a pauſe, and ſeemed to be in a very pendulous condition, till the ſtranger added, I muſt be ſo juſt, as to remember to ſubjoyn this to the reſt that I have ſaid; that indeed all parties next to themſelves are wont to commend him as the beſt of all. Now I thank you, preſently replyed the other, that you did not omit to relate that obſervation, for it brings to my mind the ſtory of *Themiſtocles*, which I have often heard our Preacher uſe in the Pulpit, to whom every one of the Captains yielded the ſecond place after they had preferred themſelves to the firſt, and was therefore concluded to be the moſt worthy of all, if any thing but ſelf-love might be admitted to give the judgment. Let us go, I beſeech you, with all ſpeed, to this brave man, and not ſtay to deliberate any longer. For

I remember

I remember alſo, that I have heard very wiſe men obſerve, That there was never any perſon that advanced excellent things in the World, but his credit and reputation was blaſted by thoſe who were unable or unwilling to be ſo good themſelves. I have a very great hope that this is the man whom Heaven hath deſigned to unſcale my eyes, and make me ſee the way to *Jeruſalem*. Or if it otherwiſe pleaſe, yet I nothing doubt, but being wholly bent to lead a pious life, God will have ſo much kindneſs for me, as not to let me be dangerouſly deceived, nor to ſuffer a greater film to grow over my ſight. Theſe words he uttered with that vehemency and reſolution of mind, that the ſtranger thought it was not fit to hold him in any longer conſultation about it, eſpecially ſince he ſaw his purpoſe founded upon ſo good an underſtanding. Taking leave therefore of the reſt, who were but too glad to be rid of them, he directed him to the houſe of this *Oxide*, where he found, as he had been told before, that he was at home, and had not one creature in his company. After a very few civilities paſſed beween them, and ſome excuſes that the Countryman made for his boldneſs in interrupting his Meditations, he plainly told him (for he would not permit any long Apologies) what the cauſe was of this addreſs, and of the trouble he was come to give him. I am, ſaid he, a true Lover of *Jeruſalem*, and have made a vow to take a journey to that place; but about the way thither I am ſo perplexed, that I account it a great bleſſing that I have not loſt my wits, and am not become unable to find my way to your houſe. One cries to me *Lo here*, another, *Lo there* lyes the path of life. Some would have me go thorow the water, and be baptized again, telling me the Iſraelites paſſed thorow the Sea to go to

Canaan; others ſeem to draw me through the air, and teach me to fly aloft in towring ſpeculations; and there are not wanting thoſe that would turn me into a ſtone, and render me at once as humble, and as lumpiſh and melancholy too as the earth it ſelf. But every one of theſe, me thought, did lead me into the fire, and I felt in the water it ſelf the flames of ſtrife and contention about my ears, which made me that I durſt not commit my ſelf to the hands of theſe, or any of their fellow-guides. But hearing, Sir, that you are of great abilities to direct me, and that you are a man of peace, and more than that, a man of good will, who hath a ſtrong propenſion to do good; I am come to make it my humble requeſt unto you, that if it be true which is reported of you, you will do me the favour to afford me ſome charitable inſtructions about the moſt paſſable way to *Jeruſalem*.

Cap. VI.

The Acceptance which he found with him: and how plainly the Guide dealt with him about the difficulties of the Way.

NOw the Inquirer appearing in habit like a Pilgrim, having a very innocent countenance, an humble behaviour, and uſing ſuch language as ſignified that it was not curioſity, or a mind to try the ſkill which the other had in forreign parts, but a real deſire to travel, which had brought him thither; Anſwer was returned by him, to whom he made his application, that he was heartily glad to meet with any man that would aſk the way to *Jeruſalem*; and that he thought

thought he read in his face ſo much of the ſerenity of his mind, and the ſincerity of his heart, that he might be confident he came with a real deſire to receive ſatisfaction about it. But ſaid he, though I muſt needs grant that I am furniſhed with ſome knowledge of the way to that City, yet perhaps I may ſpare my pains of giving you any directions in it, becauſe there is ſome reaſon to think you will not be at the pains to follow them. For if you will give any credit to my words, I muſt let you know, that the way is both long, and alſo full of many and great difficulties; and that there are many wayes alſo which will ſeem to you to lead ſtreight to it, and which many men will point you unto as the next rode; which if you ſhould take, will lead you into great danger, and not only carry you a great deal about, but perchance conduct you to the quite contrary place, and end in your utter undoing. I would wiſh you therefore to conſider a while, whether it be an adviſeable thing to undertake ſuch a journey wherein there are ſo many hardſhips, and ſo many croſs paths. A journey which is ſo tedious alſo, and wherein I cannot promiſe you ſecurity from frights, thieves, beatings, and ſuch ill uſages as have made many men poſſeſſed with ſuch intentions as you ſeem now to have, quite to lay aſide all thoughts of it, and to ſit down contented at their own homes. And after all this, I know not whether you will yield your belief to all that I ſhall tell you of the way; if you have heard ſome of the reports which are ſpread of me, and have received any prejudice at all againſt me, which I am ſure will be increaſed by ſome of the Precepts that I muſt give you.

The Pilgrim was ſo far from ſhewing any tokens of diſguſt at this diſcourſe, that he rather diſcovered an

inward pleaſure that he had conceived in the freedom and prudence of it. And after he had rendred him his thanks for dealing with him ſo impartially, he beſeeched him that he would not think it fit to ſpare his pains which he had already with no ſmall ſucceſs begun to beſtow; but that he would make a poor ſoul ſo happy as to let it know from that mouth which he perceived would not deceive or miſ-guide it, that difficult, long, and dangerous way which leads to *Jeruſalem*. I am not ignorant indeed (continued he) how much many men are wont to ſtartle and boggle at thoſe terrible words; but I thank my God they ſtrike no terror at all into my heart, nor move me one jot from the reſolution which I hope is immoveably ſetled in it, of going to that bleſſed place. For ſo much have I heard of the glory of it, that I am apt to think of nothing elſe; and ſo I may but come in ſafety thither at the laſt, I matter not at all what the way may be which carries me unto it. Oblige me therefore I beſeech you ſo much as to be my Guide, and to chalk out the way for me. I am confident you will not repent of your labour, when you ſhall ſee your directions obſerved with as much faithfulneſs and care as they are by you delivered. And as for the truſt which I repoſe in your ſkill and ſincerity; I am as confident by what I diſcern already, that I ſhall as little repent of it, as you will of your taking me into your tuition. I doubt not at all but I ſhall be better taught than yet I have ever been; and if the world judge otherwiſe, I beſeech you do not take me for one that meaſures mens worth by their eſteem with the vulgar ſort, or by the favour they have obtained to be commended by the mouth of common fame. The Vulgar themſelves have whipt her about the world as a lewd Strumpet; and

and we have a plain saying, That the common report hath too often a blister upon her tongue. Therefore speak Sir, I intreat you, and let me know what you are from your own mouth, and not from other mens. For as I never intended to trust my neighbour to chuse my opinions for me, and to dispose of my belief; so do I never mean to resign my mind to be stampted with those Characters that they shall please to make of men, and of their qualities. I never yet beheld so many Saints as they have created and worshipped; nor can I take all those for Devils, whom they are pleased to defie and abominate.

Cap. VII.

The Guide discovers his sincere and upright Intentions.

I Cannot relate how much this devote person was over-joyed to hear this welcome language; but the Reply which he made him, did give no small indications of a great Contentment which he took in the Answer he had received. You cannot think it (said he) a greater happiness to be instructed by me, than I do to find a person both so desirous, and so capable of instruction. It gratifies me very much, I assure you, to find such a good will in you (which is no small step in your way to *Jerusalem*) especially since I see it so unmoveable, that it is not like by any thing which may happen to be so much as shaken. Your resolution truly is admirable; and I cannot tell you what pleasant emotions I felt within me to behold so little amazement appear in your soul at the dreadful noise of trouble, pains and danger. You are excellently

lently qualified, I see, for his undertaking; and without flattery I tell you, there never was any in my opinion better appointed for this journey, if you can but maintain so much courage and patience as you promise; and will without quarrelling, murmuring or troubling your self about the affronts which may be put upon you, pass on your way, as if you met with nothing that did displease you. But above all, it highly pleases me to hear you say, That the place whether you would go, is so much in your heart, that you think of it more than any thing else; For something relating to that, contains the greatest part of the Advice which I am to give you. And as for my self, since you will not be prepossessed and forestalled with the common opinions, and the voice of fame, I will be so just as to let you know the very worst of me. I remember that *Furius Crefinius*, a Peasant that lived near to *Rome*, was defamed in ancient times by many people of that City, and accused for bewitching the Lands of his neighbours, which though of larger extent, were not wont to yield so fair a Crop as his few Acres. To such an height did their jealousies and envy arise, that a charge was drawn up against him; and standing indicted of such unlawful means to inrich himself, and undo others, a day of hearing was appointed, wherein he was to receive a publick trial. What course do you now think the poor man took to confute their calumnies, and justifie his own innocence? Truly no other but this would he resolve upon; to bring along with him on the day of his appearance all the instruments of Husbandry, whereby he used to cultivate the ground, and spread them before his judges. So he did, and made his defence in this sort. If I be guilty

Plin. l. 18. cap. 6.

guilty of any inchantment, behold I here ſet before you all the Tools of that wicked practice, and I call all the gods to witneſs, that I have not concealed one of them. If there be any faith in man you may believe me, that I never uſed any other Wizzardy to make my Land better than my neighbours, but what you will find to ly in theſe Spades, Ploughs, and Oxen, together with this my good Daughter. Unleſs you will reckon a great deal of pains, long watchings, and much ſweat to be ſuch unlawful druggs and Poiſons, that none but Witches uſe them; and theſe I muſt confeſs I cannot produce in open Court, nor find any means to ſhew them to you. He ſaid no more, but it was enough; for he was preſently abſolved by the ſuffrage of all the Judges, and diſmiſſed with thoſe commendations of a good Huſband, which he had well deſerved. This, Sir, is the very picture of my ſelf, who intended now to make you my Judge, and hope for as favourable a ſentence from you before whom I have been accuſed, and as much miſ-reported as this honeſt man whom I now named. I am, it is true, a perſon of ſmall capacity, and leſs learning. There are many of my neighbours, to whom I freely yield the precedence, who enjoy far greater meaſures of wiſdom and knowledge, and exceed me as much in ſuch Talents as the compaſs of *Furini* his Land was exceeded by theirs that bordered upon it. But yet, ſo it is, that by the bleſſing of God upon my labours, there are many virtuous Minds and Souls truly large and generous, that acknowledge themſelves to ſtand indebted for what they are to my care; and that are eſteemed by thoſe that know them to be of a more excellent temper than thoſe who have been managed by many of my litigious neighbours. This hath gained me too many evil

eyes,

eyes, and I am thought to use some Arts of Fascination whereby to allure the best dispositions into my acquaintance and society. Then they will have it, that I mingle subtil potions for them, and that they imbibe such crafty Doctrines from me, as teach them all wayes of rendring themselves more fair and plausible than any others in their whole behaviour, in order to the bewitching of more men to become their Disciples. This is the best language they will allow to the good manners wherein I study to educate them; for their envy and vexation will not suffer them to give their holy life the name of Piety, though all acknowledge it carries the shew of better fruit than is brought forth by the lazy and idle pretenders to Faith and Devotion. But God knows how far I am from teaching any thing but the naked and undisguised practice of real Godliness. And you shall know also how little I am guilty of evil design, or sinister method of winning to my self Disciples. For I will lay before you the plain, simple and unartificial Rules that I give unto them; which will appear to be as far remote from all subtilty and craft, as the Plough, the Spade, and the Harrow are from incantation, spells, and society with infernal spirits. All that I beg of you to the making of you profit under my hand, and to reap an abundant fruit by my labour to instruct you, is that you will contribute some of your own pains to be joyned with mine; and that you will use your best diligence both to receive and understand those seeds of knowledge that I shall sow in your mind; and to keep them safe, that they may not be lost when they are entertained. A little more patience also I must not forget to require of you than *Crefinius* demanded (for I cannot so soon produce, as he did all the instruments I must use for your

your good) and then I nothing doubt; but if you purſue your deſign according to thoſe directions and marks that I ſhall give you, they will not fail at laſt to bring you to the Bleſſed Place, on which you have ſet your heart.

CAP. VIII.

He begins his advice: and after the grand Direction, which contains many of the reſt; he gives him ſundry preparatory Counſels. And above all, tells him that he muſt be provided with a ſtrong Reſolution.

YOU ſhall find me obedient, replyed the *Pilgrim*, in all things unto your Precepts; for truly my heart, as you are pleaſed to remember, is very much upon *Jeruſalem*. And ſince it touched me with no ſmall joy to hear you ſay, That there was ſomething belonging to this affection I have for *Jeruſalem*, which would comprehend a great part of the Directions you had to give me about the way thither, if it will not look like the arrogance of directing you how to place your Inſtructions; let me be ſo bold as to deſire before you ſay any thing elſe, that I may know what the general advice is which you have to beſtow upon me. It is well done, replyed the Guide, that you have put me in mind of that paſſage in my former diſcourſe, and I am obliged, I think, to praiſe you for it, both becauſe it argues that you diligently attend to what I ſpeak, and becauſe it cannot be better placed than where you would have it, in the very entrance of thoſe Directions that you are to carry along with you. And to make my counſel the more portable, and to

be comprised in as small a room as can be, that which I mean is nothing else but this. As you pass along in the way that I shall tell you of, it will be of great use to you to have these few words alwayes in your mind, and sometimes upon your tongue, I AM NOUGHT, *I have nought, I desire nought, but only to be in safety with Jesus at* Jerusalem. This one sentence you shall see hath so much in its bowels, that if you draw forth the vertue of it, and diligently observe it, my life for yours, you shall not fail in a competent time to arrive at the top of your desires.

Indeed, said the *Pilgrim*, methinks I feel that I have received very great instruction already from you, and I did not think to have learned so much in so short a space, and by so small a company of words. Sure you have given me some *Spirits*, and the very extract of things, else I could not have so suddenly felt the power of these words diffusing it self through my whole soul. I am strangely refreshed by them, and they have given me such a taste of your skill, that I perceive you can instantly reach my heart when you please but to open your mouth; and if I were half dead, I perswade my self you could revive me in a moment. But yet I believe that I should be the more inlightned by them, and better know their use; if I might be beholden to you for an account of the secrets of which they are compounded, and understand all the things that are contained in them. Do me the favour therefore I beseech you to open the sense, and disclose all the force of those words, that I may know what meaning you have involved in so brief a sentence. You shall not long be ignorant of that, said the *Guide*, if you will but have the patience to attend a while to what follows as a good preparatory to that discourse, and to all

all the reſt that concerns your ſafe paſſage to *Jeruſalem*. I muſt adviſe you, before you enter upon ſo long a journey, or make any further inquiries, to ſee that your body be in good health, leſt you ſhould fall into any ſuch ſickneſs by the way as might prove dangerous and fatal to you. And for that end I would alſo wiſh you to take ſome Phyſick, the better to prepare your ſelf for Travel, and to diſburden nature of thoſe ill humours wherewith you may abound, which will at leaſt indiſpoſe you, and make you lazy and ſoon weary, if they be not timely diſcharged and carried away. Now the beſt counſels that I can give you of this kind, are theſe that enſue. *Firſt*, I would have you purge your mind of all unworthy thoughts of God, and perſwade your ſelf that he is very good, a lover of ſouls, and exceeding deſirous to ſee them at *Jeruſalem*. Be ſure you leave not ſo much as a ſuſpicion of his willingneſs to make you happy, and to afford you ſufficient means to attain your end. For you will not be able to ſtir a foot in your way, if you bear any jealouſies about you, that God may not favour your undertaking, nor go along with you. You have been bred, it's like, in a great deteſtation of *Superſtition*, and may have heard ſo many declamations out of the Pulpit againſt it, that you may think it thunder-ſtruck many years ago: but let me tell you, that if you cheriſh not good thoughts of God in your mind, all your Religion will degenerate into this ſpurious and baſe-born devotion. In ſtead of that free and friendly converſe that ought to be maintained between God and his creatures, you will only flatter him in a ſervile manner, and bribe him not to be your enemy. Do not imagine that I abuſe this word *Superſtition*, or that you are in no danger to fall into it; for there are

none more guilty of it, than they that ſeem to be moſt abhorrent from it. Did you never obſerve what a terrible Image of God there is erected in moſt mens minds, and how frightful their apprehenſions are when they look upon it? Never was there any Devil more cruel, or ſought more to devour, than they have painted him in their ſouls. How is it poſſible then they ſhould addreſs themſelves with any confidence and pleaſure to him? How can they entertain any chearful and friendly ſociety with a Being which appears in a dreſs ſo horrible to them? And yet worſhip him they muſt for fear of incurring his diſpleaſure, and leſt their neglects of him ſhould rouze up his anger againſt them. Now between this neceſſity of coming to him, and that fearfulneſs to approach him, what can there be gotten but a forced and conſtrained devotion; which, becauſe they do not love, they would willingly leave, did not the dread and horrour they have in their ſouls of him, drag them to his Altars? And what are they wont to do there? Truly nothing but make faces, and whine, and cry, and look as if they were going to execution, till they can flatter themſelves into ſome hopes that he is moved by theſe pitiful noiſes, and forced ſubmiſſions; to lay aſide his frowns, and caſt a better aſpect upon them. But then his nature remains the ſame ſtill, and they fancy that he delights in the blood of men; though for that time he was pleaſed to ſmile a little upon them. And therefore they are conſtrained to renew theſe ſlaviſh devotions, and to fawn again upon him, that they might purchaſe another gracious look from him. In this circle do theſe poor wretches ſpend their dayes, and advance not one ſtep toward *Jeruſalem.* For as there can be little comfort to them I ſhould think

think in ſuch grim ſmiles: So you cannot imagine that it can be acceptable to God to ſee men crouch in this faſhion to him, and out of meer fear afford him their unwilling proſtrations. No, this, if any thing in the world is that which ought properly to wear the name of *Superſtition*. A devotion which hath no inward ſpring in the heart, no life nor ſpirit in it; and by conſequence is void of all ſavour and taſte to them that perform it. It is ſottiſhneſs to think that God will be contented with that which hath no better original than outward compulſion, and in its own nature is dead and heartleſs, dry and inſipid; and yet no better ſervice will you preſent him withall, unleſs you frame a lovely fair image of him in your mind; and alwaies repreſent him to your ſelf as moſt gracious, kind, and tender-hearted to his creatures. Let this therefore be your *firſt* care, not only to form ſuch a beautiful *Idea* of him, but alſo to ſettle and fix it ſo firmly in your heart, that nothing may be able to pull it out. Then will you be prepared to follow all my other counſels, and moſt chearfully alſo reſign your ſelf to the obedience of the hardeſt commands. This will make you abſolutely give up your ſelf to the Divine Will, and to embrace it freely alſo as moſt to be choſen, and that for it ſelf and its own innate goodneſs. You will think that nothing but good can come from this good God, and therefore you will ſubmit to his Laws as loving commands, and not as imperious, tyrannical Impoſitions. You will deny your ſelf in any thing that he would have you, that you may be made better than your ſelf, by becoming like to him. But otherwiſe I muſt tell you (and it is no new obſervation neither) that if your conceptions of him be not ſuch as make you heartily love him; as you will ſerve him only

only with a forced obedience, ſo you will obey him with a ſordid and niggardly affection. You will be very ſcanty and ſparing in thoſe duties which are of greateſt moment, and moſt pleaſing to him; and ſtudy only to expreſs your liberality in things of lighter concernment, and ſuch are moſt pleaſing to your ſelf. Nay, things of your own deviſing you will be more ready to heap upon him as ſo many courteſies whereby you ſhall oblige him, than to render him thoſe ſervices that are appointed by himſelf, which will be the leſs grateful, becauſe they are his will whom you cannot love. This is ever the fruit of hard and penurious *thoughts* of God, that they ſhrivel up mens *hearts* too, and make them needy and penurious in the expreſſions of their love and obedience to him; and more forward to give him any thing than that which he moſt deſires.

But I think I might have left you to deduce theſe things your ſelf, who have a capacity I ſee for greater matters, and therefore I ſhall ſhorten the reſt of theſe kind of counſels, and forbear all long diſcourſes and Comments upon them. *Secondly*, Then it muſt be your care when your mind hath recovered right thoughts of God, to *purifie* your intentions thoughly, and to ſee that they be clear and unſpotted in his ſight. Spread your very heart before him, and deſire him that you may have his love, and that he would deal with you, as you ſincerely aim at nothing, but only to become what he would have you. Tell him that you mean in the greateſt ſimplicity of your ſoul to do his will. Proteſt to him a thouſand times that you deſire above all things to know what that good, that perfect and acceptable will of his is. Let him know that you are ſo paſſionately bent to pleaſe him, that

that you would not ſtick to purchaſe the underſtanding of his pleaſure at the rate of the whole world, if it was in your diſpoſal. This will prepare you in the *third* place, to throw out the ſluggiſh humour which is in all our natures, and to diſpoſe your will with true fervour to attend this buſineſs of ſearching out the will of God. Ingage your ſelf as ſolemny as you can to be very diligent in finding out the truth. Perſwade your mind not to reſt contented with that which firſt offers it ſelf to your hands, but to examine and prove all things, and then to hold faſt that which is good. It is a fault too common, that men take things upon the credit of others by whom they are brought to them; and not upon their own credibility. The reaſon of which is no other but this, that in the one way we make a purchaſe of them at a cheap rate, or rather have them for nothing; but in the other they will not come ſo eaſily, but coſt no ſmall pains to acquire them. There is a kind of impatience alſo in ſome natures which is not able to ſuffer any delayes: And this being joyned with a ſoftneſs and delicacy which is a ſworn enemy to all manner of trouble and pains; it renders men very willing to ſpare themſelves the length and tediouſneſs of an enquiry, together with all the difficulties of a choice. Hence it comes to paſs that they love at firſt ſight, and ſuffer others to chuſe their belief for them: And then afterwards they retain by cuſtome and preſcription, that which they took but by chance and preoccupation. Make an eſſay therefore of the patience which you promiſe in your whole Journey, at the very entrance of it; and let your diligence to know the will of God to be an earneſt of that you mean to uſe in the doing of it. And as I would have you free your ſelf from this lazy credulous

credulous humour; ſo let it be your *next* care to rid your mind of its oppoſite, obſtinate Incredulity. Let not the cure of one ſickneſs be the cauſe of another, nor that which takes away your ſoftneſs and eaſineſs to believe, render you hard and impenetrable by all the impreſſions of truth. Imploy the thoughts which I would have you ſpend in ſerious inquiry, to poſſeſs your mind with a ſtrong perſwaſion of the certainty of Chriſtian Religion, and with a right underſtanding of the true deſign of that glorious Revelation. For that both gives you ſuch a proſpect of the Bleſſed place you are going to, as no where elſe can be met withall; and directs you to ſuch a courſe of real piety, as plainly leads unto it. And the more confident you grow that Jeſus is the Son of God (as the voice from Heaven witneſſed) that he is the Lord of Life, and the King of Glory; the ſurer will you tread all the way you go, and the leſs danger there will be of ſtumbling: The ſounder alſo and more healthful will you grow, ſo as not to faint, much leſs to forſake the Chriſtian courſe. And *next* to this I beſeech you uſe the greateſt diligence to provide, that your *Faith*, which is to do all things in your Journey, be not it ſelf infected with the common diſeaſe of ſloth and idleneſs. Be ſure to purge your ſoul from all the drouſie and phlegmatick opinions you may have about it, which ſtifle and choak the very ſpirit and life of it. Do not ceaſe till you have freed it of all obſtructions, and rendred it ſo active and vigorous, that you can be confident in its own nature it will neceſſarily produce an holy Life. Suffer it not to reſt, no not in Chriſt himſelf, till it animate you to a free and chearful obedience to all his commands. Let it give your ſoul a ſenſe that the whole of Religion is comprehended in this one powerful

powerful word. Let it ſeem as a point from whence all the lines of your duty are drawn: like a fire in the middle of a room, ſending out its heat on every ſide in an ardent love of God, and of your Brethren. Eſteem it, I mean ſuch an hearty perſwaſion of the Truth and Goodneſs of all that Chriſt hath ſpoken, that by the force and vertue of it you become obſequious to his will in all things.

And having effected this, then ſearch your Conſcience very narrowly to find out all the ſins whereof you ſtand guilty: ſome of which may lurk ſo ſecurely, or look ſo demurely, that a Faith which is not very buſie, may either not eſpy them, or let them paſs for no offences. Theſe muſt all be purged out and left behind, as things that can by no means be permitted to go along with you. And for that end let me adviſe you to unload your ſoul of them by all humble *confeſſion*: and if any of them lye as an heavy burden upon you, to repair to your ſpiritual Phyſician, that he may help by his counſel and preſcriptions to eaſe you of them. And in the laſt place, Let all theſe be attended with a ſtrong *Reſolution*, that though your ſins ſhould follow, and call after you, and beg to have but one word with you; they ſhall be ſo far from receiving any entertainment, that you will not ſo much as enter into ſpeech with them, nor liſten to the voice of any of their temptations. I will not deny but that it is a difficult thing not to lend ſo much as a good look to an old acquaintance; yet it will appear much otherwiſe to thoſe, who *confeſs* their ſins ſo as to hate them, and to purge themſelves from *all affection* to them. That therefore you muſt give me leave to ſubjoyn to this Advice, That you do not content your ſelf with ſuch Phyſick as cleanſeth only the firſt paſſages, and carries

away no more than the groſſer humours out of the greater channels of your life; but that you adminiſter ſuch as will ſearch into the furtheſt parts of your ſoul, and cleanſe the ſpirit from all its defilements. You muſt not leave behind ſo much as a good opinion of any evil way. Not the ſmalleſt kindneſs for it, or if it be poſſible any inclination to it muſt be ſuffered to remain. For this you know undid no leſs than ſix hundred thouſand Travellers to *Jeruſalem* in ancient times, and left all their carkaſſes buried in the Deſarts; who left *Egypt*, as you now are going to forſake the world; but it was in their Bodies only, and not in their hearts and affections. Their mouths watered ſtill at the remembrance of the Fleſh and Coleworts, the Garlick and Onions: and they had a ſecret inclination which could not be long concealed to return to thoſe injoyments, which they had abandoned. They loved the Country from whence they were departed, though they hated the bondage: and it was not ſo much the evil cuſtoms, as the cruelties of that Land, which made them ſigh for deliverance. Which is but the type and picture of thoſe perſons now, who leave their ſinful wayes and practices reſolving never to return to them; but yet they bear them a great good will, and could be very well pleaſed if they could gain a permiſſion to enjoy them, and not be damned to the bargain. They are often caſting a kind and favourable look towards them; it tickles them to think how happy they ſhould be if they could ſometimes keep them company, and ſuffer nothing by it. It is not their ſins that they are fallen out withall, but ſome of their followers that wait upon them: their ſmiles and ſalutes they receive with joy, and fear nothing but the ſting which appears in the tail of them. We are wont,

you

you know, to compare ſuch perſons to thoſe ſick men who dare not taſte of the ſalt meats, and the raw fruit which they ſee their friends eat before them, becauſe the Phyſician aſſures them, that Death lies in ambuſh under every morſel. But they ſpeak of them with ſuch a guſt, that (as we ſay) they lick their lips at thoſe diſhes: They fancy them to be very ſavoury bits: they have a great longing for them; and the very ſcent of them is ſo delicious, that they wiſh very vehemently they were not forbidden fruit. If they think not ſometimes, that ſure a little taſte of them would do them no harm; yet they ſhould eſteem themſelves far happier men than they are, if they were not tyed to ſuch ſeverities. In ſuch ſort do thoſe Pilgrims hanker after their forſaken ſins in their former evil courſes; who hate not them, but only the miſcheif which they fear from them; and are not ſo much their enemies, as friends to eaſe and a quiet conſcience. They would not forbear them, did not ſo great miſeries threaten to come along with them; and their deſires ſhould not want ſatisfaction, were they not combated with contrary deſires of avoiding the trouble which that will give them. Let me tell you, it is a thouſand to one but they will find the means in ſome favourable occaſion to inſinuate themſelves into their ſociety again. They are not baniſhed to ſo great a diſtance, as long as they hold the place they had in their hearts; but they may be reſtored and haue the liberty to return into their ancient embraces. This forced abſtinence is ſo painful, and their enjoyment is ſo ſweet, that they will live in hope of a reconciliation. The ſin and the danger will not ever ſeem ſo inſeparable. Their affections will make them ſue for a divorce, which in a Court where they are Judges may be eaſily obtained.

There are many Arts of blaunching the foulest matters: And virtue doth not so challenge to it self the sole priviledge of being innocent, but vice will very often pretend unto it. It knows how to put it self into an harmless dress; and to past under such borrowed titles, as shall conceal it from the knowledge of those, who are afraid of nothing but its name and its punishment. Love is furnished with as many excuses, as it hath desires; and is full of wit and address to obtain its end. They cannot be long asunder who are already joyned in their affections; nor can any danger be so great that lyes between to divide them, but it will be surmounted by that which hath already overcome themselves. So great need there is that reason should see to the implanting of this passion which will so soon overtop it; and to provide that it be of a generous and noble stock, seeing it is like ever after to be its Lord and Master. It is in vain to object inconveniences to them, who know none so great as those of being denyed their desires. They are afraid indeed of trouble and pain; but who can tell which is the most grievous, that which they feel, or that which they fear? The present misery of wanting what they love, or the future of indureing that which they hate? Doth not the former think you teach them with a quicker sense, being a present and a constant evil, and so most certain to be suffered: whereas the other being to come, may seem doubtful whether it will come or no, and when it doth come, may not cost them half that pain, which they must conflict withall to avoid it? It is a torment they find, to live in restless longings, but they hope it will not be so great to give them satisfaction. They cannot rid themselves of the former, but they are perswaded they may soon be eased of the latter.

latter. After they have given their desires their full satisfaction, they doubt not with less trouble to give it to God, than they could have denyed it to themselves. It is but repenting, they think, of the fact (a business of no great trouble, and soon over) and then God and they are both pleased; They by doing evil, and he by their sorrow for what they have done. Nay, they may seem to have done more for Gods sake than for their own, because they enjoyed but only a single pleasure themselves, whilst they have indured a double torment for him: One in denying so long to follow their desires, and another in their regret for following of them now. I hope then you are convinced, that for the continuance of your good *Resolution*, you ought not to permit so much as the least *affection* to any sin, to go along with you. It will soon, you see, march after, if you carry such a friend to it about you; and though it follow at a distance at the first, yet it will pursue you so hard at last as suddenly to overtake you, or to speak more truly, it will bring you back again, and cause you to retreat into its quarters. You must put your fancy therefore out of conceit with it; and possess your mind with odious representations of it. You must loath it, not as a sick man doth the meats on which he hath surfeited, but as an healthful person doth those to which he bears a particular antipathy in his constitution. You must not abstain from it only as a thing forbidden, but disgust it as that which deserves to be forbidden.

You see how careful I am to establish this *Resolution* in your soul, because indeed very much depends upon it, which hath made me to enlarge this discourse to a length beyond that which I intended. And truly it will cost you so much pains to form it; there will so many

many enemies oppose it; and perhaps when you your self shall think that it hath setled it self in your heart, there will be so much still wanting to compleat it; that I have an inclination (if it will not quite tire your patience) to add a few words more about the nature of this *Resolution*. You will lose no time, I am sure, by this means, nor shall I hinder you in your intented Pilgrimage to *Jerusalem*; but as the foundation well laid doth assure the superstructure, and one foot firmly planted doth make the next step more secure; so will the first part of your journey well performed, render all the rest more easie and safe to you. It is of great avail, you cannot be ignorant, in all cases to begin well. There is nothing more imports to the happy or disastrous issue of any affair, than what manner of entrance we make upon it: and therefore let me not seem tedious to you, if I detain you here a while before we advance further, and if I make you stand still for a time, when you have a great mind, I believe, to be going forward.

I submit my self to your wisdom, said the Pilgrim, and entreat you not to consult my desires at all, but only my Necessity. Or if you would be sure to do what pleases me; know that you undertake an impossible task, unless you take the liberty to say what you think will displease me. If you lose any time, it must be by asking my leave to say your mind. I shall not think that you are guilty of making me stand still, unless you stay to obtain my consent, that you may go forward in your discourse. This will be the only grievous thing that can befall me while I am in your company; and if you have a mind to exercise my patience, it must be by suspecting me impatient of your wholesome counsels. Go on Sir, I beseech you; and give me reasons for what I am to do, but not for what I am to hear.

Tire

Tire me if you can with your Precepts; but not with any more of your Petitions to me.

You ſhall have no cauſe hereafter, replyed the *Director*, to complain of that matter; For a pledge of which promiſe you ſhall receive no other anſwer to what you have ſaid, but only this new promiſe; That if I cannot ſerve you by the truth of what I ſay, yet the liberty and freedom of my ſpeech ſhall make you know that I intend to do you ſervice by revealing to you my very heart.

Cap. IX.

A more particular Diſcourſe of Reſolution: *and of the manner how to form ſuch an one as will be ſound and firm.*

LEt it be obſerved then, that the placing of this Diſcourſe concerning *Reſolution* at the end of my other Counſels was not without deſign; for I would give you to underſtand, that it is not of any worth if it be not uſhered in by precedent conſideration. This muſt lead the way, or elſe no ſolid purpoſes will follow after. You muſt firſt be well acquainted with your duty, before you can reſolve to contract a perpetual friendſhip with it. Do not think that this is a note too trivial and vulgar to have a place among my inſtructions; for I tell you truly, there are but too many, who when they are beſt diſpoſed, will reſolve to do they know not what: who make large promiſes of thoſe things, for the performance of which they are furniſhed with little power, leſs will, and ſcarce any knowledge at all. They will undertake a

Pilgrimage

Pilgrimage to the *Holy Land* before they know a foot of the way, or make enquiry how far it is thither. They will levy war against an enemy, of whose numbers, strength and policy they are utterly ignorant. And what wonder then is it, if they afterward let fall an enterprize that was begun rashly, and to which they were not carried by their judgement, but hurried by their blind and precipitant passion. Of this sort the man in the Gospel seems to have been, who said at the first word, that he would go whither his Father bade him; but afterward his fervour cooled, and he thought good to take his ease and rest himself. I fancy such a person to bear some resemblance to a Child, who having offended his Father, comes and falls upon his knees for a pardon, to the grant of which the good man is already inclined. But then he saith, My Son, you must be careful hereafter of your duty in such things as I shall require a proof of your obedience; and I must injoyn you such a course of life as will keep you in my favour, and finally leave you my blessing. And before he can have finished half a sentence of what he hath to give him in charge, the youth takes the words out of his mouth, and replyes, Yes Sir, All shall be punctually done which you desire. You shall never take me in any fault again, nor have cause to complain of my disobedience. I am resolved to be as observant of you in every thing, as any Child in the world can be. Let me but have your pardon, and doubt not of my conformity to your pleasure. But all this while it is the pardon upon which he hath fixed his mind; and he hath so little regard to the conditions upon which if is to be bestowed, that he hath not the patience to hear them particularly remembred. The joy which he conceives from the hope of his Father's

love

love, throws him headlong into a conſent, before he conſider the inſtances, wherein the ſincerity of his heart will be tryed and brought to the teſt. Theſe may prove as croſs to his will, as to enjoy his Fathers good affection is agreeable to it: and that which was ſo haſtily reſolved, will not be ſo ſpeedily put in execution. Though he fancied that he would not ſtick at a thouſand things to pleaſe his Father; yet when he hears them named, perhaps there is not one of them that will be ſo pleaſing to himſelf, as to find him ready to performance. Such truly are the motions which many men feel in their ſouls while the Treaty is managed between God and them concerning their return to him to *Jeruſalem*. They are very glad to hear of a truce; and their hearts leap for joy to think of returning into his favour, and ſeeing his face in that Royal City. As long as the Propoſals run in general terms, that they muſt do the will of God, and run the waies of his Commandments, they find no difficulty to accord him his deſires. They readily yield to ſubmit to his precepts, and ſay, It is pitty they ſhould live who will not ſerve ſuch a Maſter. *Jeruſalem* is a place of ſuch glory, that while their thoughts poſte thither, they eaſily leap over all the difficulties which are in their way to it. But if you deſcend from hence to thoſe particular differences which have been between Heaven and them; if you ſtop them a while in their Carriere, to acquaint them ſeverally with every thing that will exerciſe their patience in the journey: They appear as deſirous in ſome caſes to retain their own will, as before they ſeemed forward in all to be reſigned to his; and it is manifeſt there is ſome courſes to which their hearts are more wed, than to *Jeruſalem*. They do not like things ſo well in the pieces, as in the lump,

They do with their duty as men do with bitter Pills which they can ſwallow whole; but if they chaw them, prove ſo diſtaſtful, that they are ready to ſpit them out again. Theſe good motions indeed enjoy the name of holy purpoſes, and men think that now their hearts are fully ſet towards God; but they deſerve rather to be called *Natural Propenſions*, than *Voluntary Purpoſes*; and are to be eſteemed the *Inclination* of the ſoul, rather than the *Reſolution*. For the forming therefore of this, I muſt leave with you theſe *three* directions, in which I ſhall comprize the ſafeſt advice that I can think of in a buſineſs of this moment.

Firſt, You muſt know, that a good *Reſolution* is never founded, but upon a particular conſideration of every thing that is undertaken by you, after you have weighed them, and propoſed them to your Will ſerally, one by one. And therefore you, having it in your heart to go to *Jeruſalem*, think ſeriouſly how many mile it is thither, and get an exact information of every ſtep of your way to it; Set down in writing every thing that is to be done, and all the events which are like to meet you in every ſtage; and then as you go along in your meditation, aſk your heart if it diſlike no paſſage, and will not be tempted in ſome occurrences to turn aſide. Remonſtrate to it, that in ſuch a place your appetite will be tempted with genial entertainments; and pray it to deal freely with you, and declare whether it can deny to it inordinate ſatisfaction. Tell your heart, that before you have gone many paces more, the wants of a poorer man than your ſelf will ſolicit your charity, and deſire to know if it can do good, and truſt God for the repayment of it. Repreſent to it, how highly you may be provoked at the next ſtep by the inſolence of ſome unruly

unruly Traveller, and demand whether the paſſion of anger can ſuffer a bridle to be put upon it. And ſo laying before your eyes all the paths of Sobriety, Righteouſneſs, and Godlineſs, which I may hereafter mark and chalk out for you, aſk your heart, What doſt thou think? What doſt thou conclude, upon a ſerious view of all the way to life? Shall we conſent to take this courſe? or ſhall we balk ſome of theſe paths? What ſay'ſt thou? Shall we be ſober in our opinions of things, in our thoughts of our ſelves, in our deſires, in our angers, in our eating and drinking (with all the reſt which you moſt enumerate)? Shall we walk in peaceableneſs, and in patience, and in humility, and in purity? Or ſhall we ſhun ſome of theſe waies and divert into the oppoſite rode? Speak out and let me know thy mind. Which of theſe doſt thou except againſt, or muſt we equally approve of all? And never ceaſe to put theſe and ſuch like queſtions diſtinctly to your heart, till it give an expreſs conſent to every thing that preſſes for a reſolution.

2. But then *Secondly*, after this is done, you muſt proceed to conſider and make choice of every thing you intend to undertake with all its appendant inconveniences, and evils which come along with it: Or elſe when they ſhall come to face you, your reſolution will ſtart back in ſo unexpected an incounter. Enquire therefore into all the difficulties of every part of your way: conſider the length of the miles, the danger of thieves, the badneſs of the weather, the ſcorching heat of the Sun, the ſtorms and tempeſts which may ariſe when you croſs the Sea, the hard lodging, the courſe diet, and all the miſchiefs which I ſhall ſhortly ſhew you do attend a way ſo little frequented as that to *Jeruſalem*. Say to your ſelf, Will you be abſtemi-

ous from all the pleaſures which others riot in; when, beſides the want of their mirth, you your ſelf will become the ſubject of it, and be expoſed to their ſcorn and laughter? When your meekneſs is called cowardice, can you then curb your anger? If you be reduced to a poor condition, and become the object of that charity which others have received from your hands, can you then believe and not be diſcouraged? Will you ſtill have a good opinion of your choice when you are vilified and condemned for it? Will you pretend to the ſtrictneſs of this pious courſe when it procures you nothing but mocks and flouts? Nay, will you hold your way, when you are loaden with ſtripes? Will you march on with a chain about your leg, or a rope about you neck? Do not truſt your ſouls till they have made you a poſitive anſwer to theſe demands, and given you ſatisfaction; that, notwithſtanding all you may ſuffer in your credit, in your purſe, in your body, and in your life, they will not alter their purpoſe of going in theſe wayes to the *Holy Land*, and the *City of God*.

3. And then in the *laſt* place, it will much conduce to the ſettling of a conſtant *Reſolution*, if you do not conclude too ſoon, but weigh all theſe things over again. Aſk your ſelf the next morning, whether you ſtill continue in the ſame mind. Know of your ſoul, whether your purpoſe was not the effect of a preſent heat, and if after the cool of the night you can allow it. Bid it compare all things deliberately on both ſides, and laying them in an equal ballance, ſo incline and determine it ſelf. On that ſide there are many pleaſures which you muſt forego; and on this are many pains which you muſt endure. There is a ſoft and delicate way, and here are ſtony and cragged paths. In the

the other rode you may enjoy your eaſe; but in this that I ſhew you, you muſt deny your ſelf, and labour hard to be ſaved. Do not the ſcales incline to the contrary ſide? Will you ſtill be in love with this rough way which leads to *Jeruſalem?* What have you now at hand to counterpoiſe and to weigh down the advantages which ſeem to lye on the other ſide againſt your Reſolution? You are undone, if you are not furniſhed with a multitude of ſuch conſiderations as theſe, of the worth and weight of a ſoul, of the Glory of *Jeruſalem*, of the pleaſures that you ſhall ſoon taſte in theſe ragged wayes; which you muſt throw into the right-hand ſcale with all the force of reaſon you have. Or in one word, you muſt compare the Beginning and the End of theſe two together, and then you will ſoon ſee the differenee. There is nothing, you think, but ſweetneſs in the wayes which I forbid you, till you come to the concluſion of your journey, and then what proviſion will you find made for you but gall and wormwood? As on the other ſide you may fancy, there is nothing grows but that bitter herb in the paths wherein I would conduct you; yet at the laſt however you cannot but promiſe your ſelf a Garden of pleaſure. Now, which of theſe will you make your choice, to which of them will you lean; to the preſent, or to the future good? To the preſent, no doubt, if you be a beaſt; but to the future ſure, if you be a man, and not forſaken of your reaſon. For, continue to compare the *Length* of theſe two; and ſee how far it is from the beginning of the pleaſures in one way, and the pains in the other, to the end of both. Is it not a very ſhort life of a few dayes, which puts a period to them both? How can it be any great matter then to enjoy the one, or to endure the other? But

then

then where these end, there is something else begins, and who can tell the length of that, when the other are done and passed away? Now the disparity discovers it self. Now your thoughts will be swallowed up in a bottomless Abysse. For you can see no end of the pleasures to which one way leads you, nor of the pains to which the other brings you. So that you may let your Soul know, that this is the summ of the whole business. Here are on one hand short pleasures, and long pains; and on the other, short pains, and long pleasures. Bid it chuse now, like a rational creature, and imbrace that which draws the will with greatest force unto it. I am sure, there is nothing can tempt it to incline to the former, but only this, that those pleasures are present, whereas these that I speak of are to come. Let it therefore never consider them as meer pleasures, but with this addition of *Short* and *Long*; and that will render the difference vastly great, and attract it mightily to the other hand. And if the scale seem to alter again, because you are sure of the present, but not of that which is to come; Here you must employ your *Faith*, to give a weight to that which is not yet in Being. It must make you feel how solid and massy those future enjoyments are, and then your work is done. For when Faith hath made them *present*, as the other are; they themselves are so *ponderous*, that it will seem as light as feathers, whosoever it be that lyes in the ballance against them.

I believe you see by this time, that it is a matter of some labour, to bring your self to a thorow *Resolution:* but when it stands on these grounds, I do not apprehend what temptation that should be, which can hope to shake it. There is no new thing can present it self, but

but what hath been already considered, and for which you are provided: and therefore it will dispair sure (being clearly cast, and having lost the day) of recovering any place in your esteem, or being of any moment hereafter with you. Its pretentions being quite spoiled, and all that it hath to alledge confuted; it will be to no purpose again to sollicit an heart which hath so solemnly given it a repulse, and utterly rejected its suit. One thing indeed must not here be dissembled; which is the great difference that appears between the same thing, while it remains in the speculation of our mind, and when it comes forth from thence to be put in practice. The distance is wide, it must be confessed between thoughts and things. It is not all one to conceive and to bring forth, to discourse and to pass to execution. There is a great deal of pleasure attends upon our conceptions; and clear reasonings are accompanied with a wonderful delight. There we easily master designs; and fighting only with the Idæas of things, they will suffer themselves to be conquered by us, and taken captives at our wills. But then, after all this, we must come out to the other part of executing and bringing forth; and there we find a stronger resistance. Then the faces of things are quite changed, and the Soul falls into labour, and suffers the throws of travel. It is not the same thing for a Merchant to think of a storm, and to be driven with the fury of it. A tempest is not so frightful in the Port, as in the midst of the Sea. Then it is that perhaps he repents of his Voyage, and wishes that he was well at home again: Or, at least, he could be content to be driven thither, and there think he had done nobly in venturing so far as he did upon the treacherous Ocean. And so truly, I cannot tell you how great the difference

rence may be which you will find between your ſelf hereafter when you come to do theſe things, and your ſelf now when you are deliberating of them. We are now in a place of reſt and peace; we ſpeak of things abſent, and diſcourſe of objects afar off: when you and your enemies come, be upon the ſame ſpot, when you are engag'd to do what you have in deſign, then you may not be the ſame man, nor find things in the ſame poſture: But that may revolt and oppoſe you in the operation, which was complaint to you in thought, or did not ſo much reſiſt you in meditation. Then you will find that you muſt wraſtle ſtoutly with the difficulties that make head againſt you, and that they will put you to a greater proof of your valour and conſtancy than you might imagine. Then your caſe will be very bad if you feel your ſelf more unwilling to proceed, than now you are: if you muſt be combating your own will, when you ſhould ſet upon your enemies; if you muſt then be deliberating, when you ſhould be doing, and prevailing over your ſelf, when you ſhould carry the victory over your oppoſers: And if you ſhould prove like our *Hypocrites*, who think it is enough to reſolve ſtoutly, and to make reſiſtance, your affairs will ſtill be in a worſe condition: For then you will fairly go back, and ſit down to comfort your ſelf with ſuch thoughts as theſe; That you have gone far enough in undertaking a buſineſs of ſuch difficulty, though you never effect it; and that it is an atchievement glorious enough for this world, to ſet your ſelf againſt enemies ſo mighty, though they get the better of you. Thus flatterers have ſometimes praiſed a Prince's valour, for having once put his horſe into a rage; and extolled his courage for ſigning a Treaty of Peace with a great deal of regret.

That

That you may be conſtant therefore and powerful in your *Reſolution*; that not you, but your enemies may yield and leave you the victory; let me earneſtly beſeech you to repreſent all things which you now undertake both as truly and naturally; and as lively and ſtrongly as it is poſſible to your ſoul. Think that you are now iſſuing forth into the field of action. That at this moment you are in the agonies which you muſt expect. That juſt now when you are deliberating of theſe things, you feel all the contradiction and reſiſtance that will be made. And for the better ſecurity of your *Reſolution*, it will be uſeful, if not neceſſary, to renew it every morning; and to go out of your Chamber armed as a man that waits for his enemies. Vow your heart again unto God as ſoon as you open your eyes. Make a ſolemn proteſtation before him, that you mean to continue his faithful ſervant, and for no reaſon in the world to be falſe to your undertaking. Reproach to your ſelf the baſeneſs and cowardiſe of which you have been at any time guilty; and ſwear to him over and over again your conſtant fidelity. Say with a great courage, I do here in the preſence of God, and of my Saviour, and of all the heavenly Hoſt, devote all the forces of my ſoul to execute his pleaſure. I renounce the world; I vow a Pilgrimage to *Jeruſalem*; I will wade thorow all difficulties; I will refuſe no labours; I will beg my bread ſo I may come ſafely thither. This I avow to be my mind; this I confirm and ratifie again without any reſervations, clauſes or exceptions. I will never unſay it nor revoke it. I will never repent of this promiſe, or of any part of it. So help me, O my God. And here it will be ſeaſonable to make your humble ſuit unto him, that he will be pleaſed to fortifie your Reſolution too, and vouchſafe

to aid you by the grace of his Holy Spirit. Repreſent to him that you are a poor Pilgrim, who have undertaken a long journey for his ſake, and forſaken all for no other end, but only to ſee him at *Jeruſalem*. And therefore tell him, you hope he will not ſuffer your deſign to miſcarry; but that he will make you as valiant in your actions, as through his goodneſs you are already in mind and heart: and that as you have choſen this way ſo he will uphold your goings in his paths, that your footſteps ſlip not. Shew him all your weakneſſes, and how fearful you are of your ſelf. Tell him you are ſenſible the doing of his will, is much different from knowing and purpoſing to do it. And therefore pray that he will leſſen the difference, or take it quite away by his mighty power joyned to you, that you may with as much certainty, if not with as much eaſe, do and effect, as you have projected and reſolved. In ſhort, offer up your will to him all broken and contrite, that he may put it into what form and poſture he pleaſes. Shew him an heart that quits all intereſt in it ſelf, and that would be only led and conducted by him. Let him ſee you ſtanding quite out of your own will; purely indifferent to all things, but only the doing of his. Let him know that you mean never to call it back, or to reſume it into your hands any more though you might poſſeſs it of all the world thereby. And then ſure he cannot abandon you, nor ſuffer any thing elſe to make a prey of that which is thus affectionately addreſſed unto him. It is not poſſible that he ſhould refuſe the offering you make him, nor can he throw away a heart which puts it ſelf thus humbly and ſincerely into his hands; for now it is in the place where he would have it, and it doth but anſwer the ſummons of ſurrender which he ſent it. He doth not

deſire

deſire any thing more, than that you would thus reſign and make over your ſelf to him, willing neither one thing or other but only this, that he would let you know what choice to make for your ſelf: Then you cannot be long ignorant of your duty, nor impotent neither; for your Will being overcome, you will ſoon overmaſter all other difficulties, either of knowing or doing the will of God.

CAP. X.

Of leaving the World; and how thereby we recover our freedom.

AND now having reduced things to this ſtate, you may eſteem your ſelf deſerving the name of a *Pilgrim*, who forſakes his houſe, his wife, his children, and all he hath: making himſelf poor and naked, that he may travel in his journey more lightly and merrily when there is nothing left that may prove an impediment unto him. It may ſeem perhaps a very beggarly condition, but let me tell you this before I go any further, that if you can thus ſincerely part with all the world in heart and reſolution; you have got poſſeſſion of a thing which was never yours before, and is the greateſt riches upon earth, I mean *your ſelf*. We tell men that it is their duty to take their hearts wholly out of the hands of the world, to let nothing claim ſuch an intereſt in their affections, that it ſhould ſay I am yours and you are mine: And this ſtartles and affrights them; they think we are going to riffle their poſſeſſions and rob them of all their goods. But if they did ſee things in a true light and were not hoodwinkt

with their paſſion, they would thank us for our advice, and think that we come to reſtore them a treaſure which they had loſt, and indeed till now had never enjoyed.

You ſhall not take my word long for what I ſay; but you ſhall find before you have travelled very far; that you was never happy till you was looſed from thoſe bonds whereby your heart was tyed to worldly things; that you was never Maſter of any thing till you was ſtript ſtark naked of all your earthly affections. Now you will be your own man. Now you will be able to do as you will your ſelf, and to live according to your pleaſure. You will now have the power to diſpoſe of your time and your thoughts, and all things elſe belonging to you, as you ſhall think good. You will have the liberty to keep your ſelf company; to entertain your Saviour when he comes to viſit you; to enjoy God in quiet without any thing to diſturb you; to converſe with the other world as freely as you do with this. Whereas while your heart was chained to any of theſe things which I wiſh you to renounce, I appeal to you, whether you was not more theirs, than your own. Was you not forced to go whither they would have you? Did they not draw you from your ſelf at their pleaſure? Was you not bound to keep them company; to imploy your time in their ſervice and attendance? Did they not perpetually ingroſs your thoughts, and ſollicite your deſires, and exclude all things elſe beſides themſelves from having any place in your heart? In ſhort, was you not ever from home, and did you not alwayes live out of your ſelf? Let not your poverty then run in your mind though it ſhould be never ſo often objected to you, for you was never poſſeſſor of any thing till now: never rich till you became a Pilgrim: never Maſter of any

any thing till you was owner of your ſelf. Now you have recovered your freedom and your eaſe both together. Now you may *do* what you will, and you ſhall not *ſuffer* as you was wont. You can remember the torment I believe which you indured when any of thoſe things were either loſt or diminiſhed, to which you had ingaged your affections. You felt that if we love and cleave to any thing, we muſt be carried along with it. With all its changes (which in this uncertain world are not a few) we muſt ſuffer a change too. When it is in danger, we ſhake and tremble for fear. When it is impaired, we are wounded and cut at the heart for grief. When it is loſt, we ſcarce know where we are, and cannot find our ſelves. And in one word, we muſt follow the fortune of theſe worldly things if we be wedded to them; inſomuch, that there is no remedy but to ſue out a divorce preſently; becauſe it is an unlawful marriage. See then what an happineſs falls to your portion when this is once effected and your intereſts come to be ſeparated by parting you aſunder. Now you will not be concerned in any of the mutations of the world. Now any thing in it may depart, and not be followed with your lamentations. And, to ſpeak compendiouſly, there is nothing can go away from you, which ſhall carry you away too, but it will ſtill leave you your ſelf behind.

Let me incourage you therefore to take the name and weeds of a Pilgrim upon you, as your honour; and to wear them as a glorious mark of your freedom. Though you have given your heart heretofore to the world, yet let it know that you do not intend to leave it in her hands: but preſently call it back again that you may beſtow it upon a better Maſter. Do not we ſay that every Chriſtian muſt give himſelf to God, and is

is it not that which I have now perſwaded you to reſolve? But how ſhall a man give that which he hath not? And he hath not himſelf, as I have proved, that hath let out his heart to the world. It is neceſſary then that you take it home again in order to your being his. You muſt be your own, that ſo you may give your ſelf to him. You muſt be reſtored into your own hand, that ſo you may have ſomething to offer up to his uſes. And did you never think in any ſickneſs that you was near to the gates of Death? I beſeech you tell me whether is was not a great trouble to you to find your ſelf ſo much in the power of other things that you could not reſign your ſelf to God? What miſery is there like to this to be ſo out of our own hands while we live; that we cannot yield our ſelves to our Maker when he would have us dye? To be tyed ſo faſt to other things, that we cannot go to him when he calls us? To feel that this thing holds us, and that pulls us, and the other even claſps about us, and ſayes, You muſt not leave us? If there were nothing elſe to thruſt you forward in your deſign, the thoughts of this miſery would be a ſufficient ſpur to you to quicken the execution of it. Reſtore your ſelf preſently to liberty again, and be a ſervant of the world no longer; if it be but for this reaſon only, that you may be free to dye. Leave the world as you found it: and ſeeing you muſt go naked as you came, do not ſtay for Death to pluck off your cloathes, but ſtrip your ſelf, and owe your liberty to your own hands. It will not be long you are well aſſured ere that debt to nature muſt be paid; and then there cannot be a greater contentment, than to feel that you are your own at that hour: That you can diſpoſe of your ſelf to God without any let or hindrance; and that you

you can dye in the freedom wherein you were born. If you ſtand ingaged to the world, it will be ſure to put in its claim and challenge an intereſt in you at that time. It will let you know that it is your Miſtriſs, and ſtill requires your ſervice. And therefore follow your reſolution and forſake it betime; that ſo it may not give you any trouble then, but ſuffer you to go out of it, as quietly and with as little care, as you came into it.

He ſpake theſe words with a great deal of heat, and with a tone expreſſing ſo much vehemency, that he could not have been more earneſt if he had been diſputing the liberty of his Country with thoſe who intended to betray it. But on a ſudden repreſſing himſelf and letting his voice fall a little, he told him that he would ſpare the reſt of his diſcourſe on this argument for ſome body that ſtood in greater need of it. For I perceive (ſaid he) that I have now to deal with an heart that hath already began its own deliverance, and whoſe wearineſs of the Worlds ſervice hath brought it hither to find out a better Maſter. Beſides (added he) it will not be prudent I think to burden you with many things at once: and we are admoniſhed alſo by the darkneſs which comes upon us, that it is time to take a ſhort repaſt and ſo commit our ſelves to reſt. I have an empty Bed which will be glad to receive a Pilgrim, or any one that hath ſet his face toward *Jeruſalem*, being dedicated long ago to Charity. And therefore if you intend to be ruled by me in all thing, lets me lay my injunctions upon you not to ſtir a foot to ſeek a lodging in any other place but in my houſe. It was a thing of no difficulty, you may eaſily think to perſwade a man to accept of that, which he much deſired; and had already prepared himſelf to

beg

beg. And therefore having made him his hearty acknowledgements for that offer and for all the good counſels he had beſtowed upon him, together with a promiſe to be obſequious to them; they ſate down to a frugal ſupper, and a while after commending themſelves to God they parted and went to Bed. I ſay to Bed; for they did not both betake themſelves to Reſt: The poor ſtranger's mind being toſſed with a thouſand thoughts, and travelling all night very hard to *Jeruſalem*. He had no ſooner put off his clothes, but he thought that this was a lively embleme of the condition to which he was to be reduced; and it put him in mind how he ought to ſtrip himſelf of all affections to the world. He took there a ſolemn leave of it, and bade it eternally farewell. And think not, ſaid he, to meet me again in the morning, and that I will put on my love to you as I do my garments; No, I vow that I would go ſtark naked if the one could not be reſumed without the other. Then he revolved in his mind all that he had heard of the way to *Jeruſalem*, together with the difficulties therein: which in the ſilent darkneſs of the night he muſed upon more deeply then perhaps he would have done at another time: There being a reſemblance he thought between the darkneſs and the afflictions he was to indure; and between the ſilence, and the patience he was to uſe. Theſe and ſuch like reflections ſucceeded ſo faſt one upon another, that they would not ſuffer him to cloſe his eyes till towards the morning light: when a weak ſlumber laying all his ſenſes aſleep and chaining up his reaſon, left only his imagination at liberty to rove about. And it had not preſſed many of the footſteps of things which his memory was imprinted withall, before the image of an ancient pious Friend of his dead long ago,

and

and who had often perſwaded him to quit the world, preſented it ſelf before him. He was clothed in white rayment, and his countenance was very bright; but he approached him with the very ſame ſmiles in his face wherewith he uſed heretofore to run into his imbraces. This perſon he fancied he was going to meet as ſoon as he ſaw him come in at the door; but before he could ſtir, he thought he found him at his bed-ſide praying him not to ariſe. For (ſaid he) I muſt ſoon leave you, and am come only to expreſs to you the joy I have to find you in this Good mans houſe. *Happy is he that hath met with a faithful Guide; but far happier is he who follows his Advice.* Make not too much haſte to be gone; ſtir not from hence till you be diſmiſſed. And then I hope we may one day meet, never to part again: But now I cannot be permitted to make a long ſtay with you. This ſight, but eſpecially his ſpeech gave him ſuch a ſentiment of joy, that he hath often ſince profeſſed he never felt the like, nor had any power to deſcribe it. Yet he wiſhed afterward that it had been leſs; for it brought him out of his ſlumber; and opening his eyes, chaſed away that fair Idæa, whoſe company he would fain have enjoyed a little longer. So agreeable was that object to him, and ſo delectable did it render that moment or two wherein it appeared, that his ſpirits were as much refreſhed thereby, as if they had been ſteeped all the night in the dews of ſleep. Not hoping therefore, nor wiſhing to have his eyes ſhut again (unleſs it were to behold that Friend) he left his Bed, and prepared himſelf to welcome his Hoſt whom he heard already ſtirring and calling up his ſervants. He comforted himſelf alſo with this pleaſant thought, that he was awaked to ſee a Friend, whoſe company he ſhould

not loſe ſo ſoon, and in whoſe ſociety he might rejoyce without fearing to make him vaniſh out of his ſight.

CAP. XI.

He commends to the Pilgrim two Companions: Humility *and* Charity. *Directs where to find them. With a large Diſcourſe of the former of them.*

IT was not long before the Good man of the houſe came to give him the uſual morning ſalutations, and to inquire how he had reſted that night. But when he entred his Chamber, he beheld ſuch a joy in his countenance, that it quite turned by that thought, and made him congratulate his chearfulneſs, which he told him he took as a certain indication, that his Counſels had found a good acceptance, and were like to be purſued. His Gueſt was willing that he ſhould impute his pleaſant aſpect to that cauſe, and ſo told him nothing of his Dream: Fearing indeed that he might think him childiſh and ſuperſtitious, if he knew that he conceived ſo much joy from ſuch ſlight appearances and ſhadows of comfort. But having expreſſed his great ſatisfaction in thoſe preparatory diſcourſes wherewith he had been pleaſed to honour him; he told him that the New day was not ſo welcome as himſelf, and that the Hours ſeemed too ſluggiſh, and the morning to make over-long delay, to bring him the reſt of the Counſels which he expected from his mouth. You have given me a rare *Good-morrow*, replyed the Guide, and I have ſeldome met with ſuch early joys: Let us give thanks to God therefore for this happy beginning

ginning, and ſo qualifie our ſelves for the continuance of his favours. The poor Pilgrim (for ſo he eſteemed himſelf) embraced this pious motion with all his heart; and ſo having joyned together in their devout acknowledgements, the one prepared himſelf to ſpeak, and the other to hear what further related to his intended journey to *Jeruſalem*. And the Sky being very clear, the Earth having charged the Air with no vapours at all, they were invited into the fields, at once to refreſh their bodies with a walk, and their minds with good diſcourſe. Conſidering alſo the ſecurity they ſhould enjoy thereby from all the diverſions that other company might give them; It was agreed, that all the time he ſtayed there, if the weather were favourable, they ſhould ſpend the greateſt part of the day abroad. You will expect, perhaps, that I ſhould ſet down at large the particulars of every dayes conference, and tell you where the night broke it off, and with what circumſtances it was renewed the next morning; but I fear that method would extend my narrative to too great a length: And therefore I ſhall content my ſelf to give you a continued Relation of the principal things which at ſeveral times entertained our Pilgrim, during his ſtay with this good man; whoſe charity would not ſuffer him to depart, till he was fully inſtructed in all things that concerned his ſafe paſſage to the *City of God*.

As ſoon then as they had the houſe on their backs, and were come into the open Air, the Guide began to ſpeak unto him to this effect: I will not be ſo diſtruſtful of your memory, as to make a repetition of what hath been already ſaid, but to proceed to tell you, that having diſpoſed your affairs in ſuch ſort as I have di-

rected, and put your ſelf in good order for your Journey, you muſt be ſure to provide your ſelf of two Companions to go along with you, which indeed you can never be without, whoſe names are HUMILITY and CHARITY. The former of theſe will alwayes keep you in a mean opinion of your ſelf, and the latter will raiſe you to an high eſteem of God and your Saviour; breeding in you a paſſionate deſire to be like to them, and a grateful reſentment of all their kindneſs to you. And that you may not think I intend to put you upon ſome long ſearch for them, I ſhall tell you for your comfort, that you ſhall find them both lodged together in one place from whence they never ſtir, but are alwayes ready at hand to aſſiſt thoſe that there ſeek for them. I know you are deſirous that I ſhould acquaint you where that is; and becauſe I would ſave your pains as much as ever I can, I ſhall ſend you no forther than your ſelf, if you ſtill keep in mind that ſentence which I told you would be of daily uſe, and which you requeſted to have explained; for in that you will be ſure to meet them embracing one another in an inſeparable conjunction. You do well, I hope, remember it; yet I cannot chuſe but repeat it to you, and wiſh you again and again to ſay as affectionately as you are able, *I am nought, I have nought, I deſire nought, but only this one thing, which is our Lord Jeſus Chriſt; and to be at peace with him in* Jeruſalem. HUMILITY ſayes, *I am nought, I have nought.* And LOVE ſayes, *I deſire nought but Jeſus and* Jeruſalem. Theſe two you may the better keep in your company, becauſe you cannot loſe either of them, unleſs you will loſe them both; (and who is there that would not at leaſt have one friend to be of his ſociety in his travels;) So lovingly they do agree together, that they are by no means willing

willing to be aſſunder. If the one be admitted, the other will not be excluded; and as the one grows to a taller pitch, the other advances together with it. The more you humble your ſelf, the higher will your Love aſcend; and as that is exalted, ſo will you learn ſtill lower to depreſs your ſelf. For the more you diſcern your ſelf to be nothing, with the greater ardency of affection will you embrace Jeſus, who is deſirous to make you ſomething worth: and the more you admire and love him, and his incomparable perfections, the better ſtill will you be able to take a view of your own nothing. And that is a thing which I think fit to obſerve to you before we paſs any further, becauſe it may be of great uſe to you in your Pilgrimage. That the *Humility* which I commend unto you, is not to be exerciſed ſo much in a direct conſidering of your ſelf, your ſinfulneſs and your miſery (though this be very profitable at the firſt) as in a ſtill, quiet and loving admiration of the excellent Goodneſs, Purity and Love of Jeſus. When you believe him to have the fulneſs of the Godhead dwelling in him bodily, and eſpecially when you are indued with a ſavoury feeling of his holineſs and kindneſs; this ſight of him will beget in your ſoul a more pure, ſpiritual and ſweet *Humility*, than the beholding of your ſelf can poſſibly do, which produces an *Humility* more groſs, boiſterous and unquiet. As there is a *Love* which is calm and quiet, when not at all ſtirr'd with the paſſion, we remain poſſeſſed of all the pleaſure of it; ſo is there an *Humility* of the ſame nature, which ſilently ſinks us down to the very bottom of our being, without ſtirring and troubling of our ſouls, as we are wont to do when we violently plunge our thoughts into them. But both of theſe deſcend from above, when our minds are faſtned to

cœleſtial

cœleſtial objects, which alwayes are in a ſerene tranquility: they will not ſpring from things beneath, which are toſſed in a perpetual and reſtleſs agitation. We never ſeem leſs in our own eyes, than when we look down from on high upon our ſelves: and being then in peace, we have leſs alſo of that vexation wherein our ſouls are apt to boil and rage when they are the neareſt objects of our thoughts. Our *Humility* will be the more when we admire Jeſus; and it will be of a temper more mild and gentle, like him whom we admire. It will not loſe any thing of it ſelf by taking its original from him; but only loſe that ſowreneſs which is mingled with it when it hath its beginning from our ſelves. You will plainly underſtand my meaning, if you do but conſider, that by fixing your eyes upon your ſelf, you may indeed diſcern that you are a moſt wretched, ſinful creature: but by faſtning them upon him, you will both ſee the ſame, and that more clearly; and moreover feel that you are a meer nothing. This ſenſe of your ſelf, which layes you loweſt of all other, you can never owe to any thing elſe, but a ſight of him who wants nothing. His Fulneſs appearing ſo great, your Emptineſs will ſeem as vaſt; and in compare with his Perfections, you will think your ſelf nothing but Imperfection. When you conſider that all is his, at that thought you have loſt your ſelf, by finding that you are not your own: and when you think that he is the original of all, you are loſt again in a ſenſe that you had been nothing without him. So that in this way you will be as much caſt down to the ground, and roled as much in the duſt, as by any other reflections: All the difference is, that you will not roll and tumble about in the turbulency of your own diſtracted thoughts, and the violent commotion

motion of your furious paſſions. You will only lye at his feet in a lowly poſture adoring of his Excellencies, praiſing his ſurpaſſing Perfections, confeſſing your own meanneſs, beſeeching him to pitty a poor Soul that thinks it ſelf nothing, unleſs it may ſee him there and deſiring him to take the opportunity of doing himſelf that honour, and you that kindneſs, as out of his fulneſs to impart a new ſpirit, and a divine nature to you. Nay, this *Humility* will make you ſtudy to caſt all other things out of your thoughts, and labour only to be beloved of him, without which you judge your ſelf to be of all creatures moſt miſerable. It is not to be told what the benefits of this ſort of *Humility* are: but to let you ſee ſomething of its great virtue, reflect upon that which we lately diſcourſed concerning the force of a ſtrong Reſolution, and hearty ſurrender of your ſelf to God. Which, as it contains all things you are to do within its comprehenſion, ſo it is ſupported by nothing more than a profound *Humility*. When we conſider that we were made by God, that we depend upon him every moment, that we are infinitely ingaged to him for many millions of his favours; when we think what a Soverain Authority he hath over us, how much he is ſuperiour to us, what a right he hath to all our ſervices, and how wiſe and good his will is; it is impoſſible that we ſhould avoid reſolving to give him our hearts, and to perſiſt eternally in the abnegation of our own wills and deſires, which we can never ſuffer to be competitors with his. This *Humility* will not be forward to cloath you with ſhirts of hair, to preſcribe you no other dyet but the meaneſt you can procure, to put a whip into your hand wherewith to let your ſelf blood, to rob you of your hoſe and ſhooes that you may go bareſoot to

Jeruſalem: :

Jeruſalem: It will not bid you ſtrike your bare breaſt againſt the ſtones, nor tell you, That, to be a *Saint*, you muſt roll your naked body in the briers, or tumble in the ſame manner in heaps of Winter-Snow, or plunge your ſelf up to the neck in an Icy Pool: But it will infallibly ſtrip you of your Self, and ſtarve all your carnal deſires, and break your will in pieces, and lay you at the foot of the Croſs of Chriſt, and diſpoſe you to all thoſe rigours, and a thouſand more, if your Lord did ſignifie that he would be pleaſed with ſuch auſterities.

How ſafe then and ſecure muſt you needs think your ſelf under the conduct of ſuch a Companion? you cannot have a better Guard, nor be put into a place of greater aſſurance, if you ſeek over all the world for it, than that to which *Humility* will lead you. For making you diſtruſtful of your own power and ſtrength, it will urge you to a continual dependance upon your Lord, without whom you feel that nothing, much leſs ſuch an excellent thing as you deſign can be atchieved. We accuſe very much the weakneſs of our nature, we complain heavily of the body of fleſh and blood, which continually betrayes us; we conceit that we ſhould do rare things, were we but once quit of this load of earth, and ſuffered to move in the free and yielding Air. But let me tell you, and believe it for a truth; though we had no ſociety with a terreſtrial nature; nay, though our minds were free and clear from all mortal concretion; though we had no cloathes at all to hinder our motion: yet our ruine might ariſe out of our ſpirits, and by pride and ſelf-confidence we might throw our ſelves down into utter deſtruction. For what commerce, I pray you, had the

the Apoſtate Angels with our corporeal nature? what familiarity with a body? Do we not conceive them to have been pure ſpirits ſeparated from all earthly contagion? and yet by placing all in themſelves, by being puffed up in their own thoughts, and not acknowledging their need of the Divine preſence and aſſiſtance, we conclude that they tumbled themſelves into an Abyſſe of miſery and woe irrecoverable. Now they are in a worſe condition than if they were ſpirits of a ſmaller ſize: Now the torment they ſuffer is proportionable to the nobleneſs of their nature. For the ſharper and quicker the mind is, and the greater its indowments are which it hath received, the greater miſchief doth it bring upon its ſelf, and the ſadder are its perplexities when it is deſtitute of the ſpecial help and preſence of God. As a great Giant being blinded, muſt needs tumble more grievouſly, and give himſelf ſorer knocks than he would have done, if he had not been of ſo huge a bulk: So a mind and reaſon elevated to an higher pitch than others, is carried headlong into an heavier ruine, when it is deprived of that Divine light which is neceſſary for its guidance and preſervation. Excellency of nature therefore little profits, if God be not preſent with it, and he abſents himſelf from all, that place not their ſtrength, ſufficiency and ſafegaurd in him, but in themſelves. And on the other ſide Fragility of nature is not that which will undo us, if the Divine preſence do not withdraw it ſelf, which it never doth from humble and lowly minds that confide in him and not in their own power; which were it a thouſand times greater than it is, would not be ſufficient to conſerve it ſelf. Our pride, and vanity, and forgetfulneſs of God then is that which we muſt accuſe; not the infirmity and crazineſs of our fleſh;

for as the excellency of the Angelical nature could not save them when they disjoyned themselves from their Creator: so the weakness of ours shall not harm us, if we keep close to him, and never sever our selves from that heavenly power which worketh mightily in us. Do you not see then how much you must stand indebted to this Associate in your Journey? For it is *Humility* that must fasten you to God, that will keep you in a constant adherance to him, and not let you stir a foot from him; that will make you tremble to think of looking into your self, and not behold him there. This is in effect your strength and salvation; this supplies the defects of your nature; this is the remedy of your infirmity; and after a strange way this raises you above all the power of the world, by keeping you down, and pressing you very low in your own thoughts.

I must not defraud it therefore of those just praises that are due to its vertue, which may recommend it more to your affection, and make its company more grateful in your travels. But it is fit you should know that this *humility* which makes us seem so little or nothing in our own eyes, is one of the most glorious things in the world, and places a man among the ancient *Heroes*. It is indeed the height and sublimity of our mind, the true Gallantry of our spirits. It letting us see what poor despicable things we are, causes us to surmount our selves, and to have no regard to such low and petty interests as those of our own. It is not a sneaking quality, that dis-spirits the soul, and deptives it of all its force and vigor, but a generous disposition of mind, that will not suffer it to imploy its forces upon such a mean and contemptible service as that of pleasing

ſing our ſelves. Let it not ſeem a Paradox to you; for there is nothing truer, that pride and conceitedneſs are the qualities of baſe bred ſouls, of feeble and ignoble minds; and that lowlineſs is the indowment of a ſoul well born, nobly deſcended, and bravely educated in the knowledge of the moſt excellent things. For whether is greater, I pray you, he that ſets a value upon little trifles, or he that deſpiſes them? Is not he that deſpiſes them? whoſe thoughts are taken up with ſublimer objects, that make himſelf and all things here beſides appear as nothing in his eyes. I believe you will ſay there was not a greater man in the world in thoſe dayes than *Moſes*, a leader of a mighty people, the Captain General of all the Pilgrims of that Age, who had wrought wonders in *Egypt*, who had figualized himſelf by the drowning of *Pharaohs* Army in the Sea: and yet it is apparent there was not a meeker perſon living upon the Earth: no man had a meaner opinion of himſelf. He was content to be taught by *Jethro*, though he knew ſo much himſelf; nay he was not offended at his reprehenſion, but ſubmitted his judgement to a better reaſon. Could there be a greater inſtance of his Humility and Gallantry both together? He that had overcome ſo many, now overcame himſelf. He that had triumphed over mighty hoſts, now leads his pride in triumph, and tramples it under his feet. He cared not who had the honour of it, ſo wiſe and great things were effected. His own glory he valued not, but his *Humility* inſpired him by all means to ſeek the peoples good. What think you of *Abraham* alſo a more ancient Pilgrim than this? who calls himſelf but Duſt and Aſhes; who condeſcended ſo far as to pray *Let* a perſon inferiour to himſelf, that there might be no difference between them: And yet this

V. Chriſt. la 1 Cor. 1. 3.

was that great man who had overcome ſo many Kings in battel, and brought away ſo many ſpoils, and redeemed *Lot* himſelf from Captivity. Hath not his Humility rendred him more famous than thoſe victories? Hath he not crowned himſelf with greater glory in not vaunting himſelf in thoſe Trophies, than if he had been ſerved continually by thoſe conquered Princes? If one man thinks clay to be clay and therefore treads upon it; another thinks it to be gold and therefore admires it; which of theſe hath the braver mind? Hath not he who doth not admire the clay, and embrace the dirt? So he truly that calls himſelf but Duſt and Aſhes hath certainly a very great ſoul; while he that underſtandeth not, but hath himſelf in admiration, is a weak and baſely minded man. He hath a great ſpirit who makes no account of thoſe things which others are proud of. He is generous who deſpiſes things far greater than thoſe, which others eſteem the marks of their glory: who doth not ſwell with high atchievements when his envious neighbours are puffed up with every trifle. *Humility* then you ſee is not ſheepineſs, but loftineſs of mind and the moſt elevated pitch of the ſoul. It is not dejectedneſs of ſpirit, but a raiſed underſtanding of God and of our ſelves. And therefore let us be low (as one of the ancient Guides of the Church adviſes) that we may be high. If we admire any thing here, let it be the ſublimity of humble minds.

I cannot conclude before I add for your further incitement, that *Humility* is of an excellent good nature, and hath a ſingular obligingneſs in its conſtitution. It makes us no leſs acceptable unto men than unto God, and renders us amiable though we have nothing elſe to

to give us any advantage. Do you not see how intollerable the Proud are? and what is the reason of it, but because they scorn those who are not of their rank? They cannot be obliged because they think whosoever you do is due to their merit. They would be loved by all, without loving again. They will command in all companies, and have every one yield to their humours. They will teach all, and learn of none. They are incapable of gratitude, and think you are honoured enough for your services, if they do but receive them. They would draw all to themselves, and are unacquainted with that which charms all the world, I mean bounty and liberality. The humble man, no doubt then, is the most agreeable person upon earth; whom you oblige by a good word, which he thinks he doth not deserve: who thanks you for the smallest courtesie: who had rather obey than rule: who is desirous to learn of the meanest Scholler: who contemns no body but himself: who loves though he be not loved: who thinks nothing too much to do for those that esteem him: and who is afraid he hath never recompenced enough the civilities which are done unto him: In short, this *Humility* is of such great value, and so good natured, that there is nothing comparable to it but its twin sister, Divine *Charity*. This amiable pair are like the right foot and the left by which the traveller performs his journey. There needs no more but this happy couple to carry you through all the paths of piety, and bring you safe to *Jerusalem*. Let us turn our eyes then if you please from the one to the other, and look a while upon the beauty and graces of *Charity*, whose charms are so powerful, that you cannot chuse but open to it your embraces

CAP.

Cap. XII.

Of Divine Charity. *The Power that it hath both to eſtabliſh his Reſolution, and furniſh him with all other Requiſites for his Journey.*

AND that which will very much inamour you at the firſt glance, is the power which you will diſcover in it to eſtabliſh your Reſolution, and to make it ſo firm, that it ſhall not be ſhaken by all the force of all the world, which is nothing ſo ſtrong and mighty as *Love*. I know this touches you with a ſtrong inclination to it, if you have any mind to offer your will to God as I adviſed; and therefore you will not think I importune you with a tedious diſcourſe, if I make you more ſenſible of this following truth. That *Love* makes one will of two, and cauſes us to ſacrifice all our own deſires to the will of that we love, if we eſteem it better than our ſelves. For what, I pray you can we ſay of Love, but which a wiſer man than you or I hath told us, who calls it *that motion of the ſoul whereby we joyn our ſelves in will and heart to that which is preſented as lovely and convenient for us?* It is ſuch a conſent, I ſay, of the heart to ſome fair and inviting object, that we conſider our ſelves as joyned and united to it: Inſomuch that we do not look on our ſelves and it, as remaining any longer two things which ſubſiſt aſunder; but we conceive a *Whole*, whereof we think our ſelves but one part, and the thing beloved to be the other. Is it not neceſſary then, that we have a mind to cleave to this, and eternally live in dear imbraces of it? Can we endure the thought of being torn from this, and ſo diſſolve the *Whole* which Love hath made? Do not we naturally

naturally desire to conserve things, especially those of our own creating? It is unavoidable then, that in any contest which may arise between these parts, we yield to the will of that we love, for fear of a separation; unless that thing be worse than our selves, and so we hope to gain by the dissolution. If one of these two must be displeased, we shall ever chuse that it be our selves, unless we esteem the other to be of less value and worth than our selves. There is but that one Exception lyes against this general Truth, which I shall not stick to reiterate, that Love doth so tye us to that we love, that we and it become but one whole consisting of two parts; and that we shall sooner suffer that part which we make, to be crossed in its desires, than the other to which we have joyned our selves to be disgusted. Do you doubt of it? Observe then, that *Love* being placed on things that differ in *three* degrees, it comes to be divided into *three* sorts. Either it is to things below us, and then it is called a bare *Affection*; or to things equal to us, and then it is termed *Friendship*; or to things above us, and then it arrives at the name of *Devotion*. Thus I have learnt from a wise man of my acquaintance. Now the nature of *Love* in every one of these being such, that it joyns our hearts to the thing beloved, and we and it make but one whole: In this only they differ, that though we may consent to part, and break with that which we esteem less than our selves, yet we can never agree to be separated from that which we esteem greater. The less part will alwaies be abandoned to the conversation of the greatest; we must alwaies sacrifice that which is worst, to keep intire the best. And therefore, though in bare *Affection* a man alwayes prefers himself before that he loves, when one must suf-

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ser a displeasure, yet it is quite otherwise in the highest Love (and sometime in the second sort) which we call *Devotion*, for there a man prefers the thing he loves so much before himself, that he fears not to venture his very life for the conservation of it. He will sooner sever Soul and Body, than consent that this and his Soul should be divided. He will rather quit all the world, and never see it more, than forsake this, and be banished from it. Because, as there is no compare, he thinks, between all the world and this, so he is tyed with an incomparably stronger bond to it, than to all the world. Now of this sort is the *Love* that we call *Charity*, which is an high devotion to our *Lord*. Who since he is *Lord* of all, the *Lord* of life and glory, the Author of eternal Salvation, the only begotten of the Father, full of Grace and Truth; if it were possible for us to leave some things that are better than our selves, in expectation of something better than them, to which we will give that Love which they have lost; yet he will make us love him eternally above all, and live in inseparable union with him, because there is nothing else superiour to him on which to bestow our Love if we take it from him. If we once sincerely love him, if we become one with him, it is manifestly in the nature of this sublime affection, to make us part with our selves for his sake: to resign up all our own desires that his will may be done: to lose whatsoever we call ours, that we may keep him and his good esteem of us. It is not possible that we should grant our consent to have that knot untyed, which makes us part of such a *whole* whereof the Son of God is the other part. There needs nothing to keep it fast, but to keep us in our wits. And therefore since a will distinct from his will, makes us *two* again; we shall alwaies

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comprimiſe with his will, that we may continue one.

I believe now you think you ſhall make a mighty purchaſe, if you can but procure this Companion to go along with you. It is apparent to you, that this *Charity* will help and inable you to do all that is commanded you, though it be never ſo much, and hard to be otherwiſe effected. And do you not think that it will make all things eaſie alſo to be done? Alas! it knows no difference between doing and ſuffering, but only this, that it chuſes the latter many times as a noble teſtimony to its ſincerity and truth. Nothing will ſeem abſurd, nothing will be thought miſ-becoming, nothing will appear difficult when once you are in *Love.* It is well compared to an Artificial Glaſs, which when we look thorow, an enemy ſeems a friend, diſgrace is rendred an honour, and hardſhips look like a pleaſure. The *Love* of Chriſt you know, cauſed him to make himſelf of no reputation. It preſerved his Majeſty, and made it ſeem no diſparagement to be ſo low as a ſervant, and to court his Vaſſals. It hath this priviledge that it cannot be defamed. And it hath this generoſity, that it cannot learn to deny. Aſk any thing of it, and it will make no difficulty to give it. Nay, aſk a Coat, and it will give the Cloak alſo. Aſk it to go a mile with you, and it will go two. Aſk it to forgive one injury, and it will forgive an hundred. Aſk it to render you a ſervice, and it will ſerve you with its whole ſelf. So that I think one of the ancient Guides of the Church had reaſon, who ſaid, *Love, and do what thou wilt.* Take thine own courſe, ſo that thou doſt but heartily *Love.* This is a thing ſo powerful, that it withſtands our temperament, and reſiſts our

moſt natural inclinations. It claps a new Biaſs upon our hearts; it carries us againſt the ſtream and tide of ſenſitive deſires; it breaks the chains of cuſtom; it roots up inveterate habits; it is of ſuch vaſt force, that it makes us vanquiſh our ſelves, and obliges us to deſtroy our own pleaſures, that we may pleaſe another. It is ſtrangely bountiful and liberal with all, thinking it can never do enough to make it ſelf known to thoſe whom it loves. From whence it is, that whereas they who live only in a fear and dread of God have ſtarv'd and half dead affections to him, which makes them do but little, and that with a penſiveneſs and ſadneſs, as if they deſired to be excuſed: They whoſe hearts burn with Love to him, have all their powers excited thereby to do their beſt for him; and they ſtrain themſelves with the greateſt gladneſs to execute his pleaſure in all things. And to ſay the truth, there is no paſſion of the ſoul, but Love hath it at its full command. They all owe their Original to Love, and would have no being at all if it were not in the ſoul before them. If there were no Love implanted by God in our natures, there would be no deſire, no hatred; no grief, no joy; no fear, no deſpair; for all theſe grow upon this ſingle root, or rather are but Love ſhooting forth in divers ſhapes. They are I ſay but ſeveral motions which Love cauſes; the different figures which it aſſumes according as the object and occaſion requires. It is Love which deſires when the thing is abſent, which hates that which would ſpoil its injoyments; which grieves for the loſs, or fears the departure, which deſpairs of the coming, or joyes in the preſence of a beloved good. What therefore ſhould that be, which Love cannot do; ſeeing it carries all theſe along with it, and leads the whole

whole ſoul thither, whither it goes it ſelf? It is an active and buſie affection; having as much Vivacity as it hath ſtrength. Its life conſiſts in motion; and like to the Heart it ceaſes to live when it ceaſes to ſtir. It is painted you know with wings, and will make you fly rather than go to *Jeruſalem*. It is like to Fire which is both a greedy and a fierce Element. A very covetous affection I mean, that thinks it never hath enough of that which it deſires; and ſo earneſt and vehement that it never reſts till it hath ſpent it ſelf upon its beloved. It is like the holy fire which God ſent from Heaven, which was found unextinguiſhed at the return from *Babylon* (as the *Hebrews* ſay) in the bottom of a Well, all covered with mudd and dirt. Much water from without cannot quench it; and the dulneſs and heavineſs of our own temper cannot repreſs it. But as fire elevates the matter to which it takes, though it be never ſo groſs and ponderous: So doth Love raiſe the hearts wherein it makes an impreſſion, and ſtirs them up to actions far ſurmounting their Age, their breeding and condition. There is a certain chearfulneſs alſo in this affection, like to the ſhining and brightneſs of fire, which contributes much to the augmenting of its activity. It diffuſeth a ſecret joy through the whole ſoul which cannot be diſſembled; but caſts a ſplendor into the countenance of thoſe in whom it reſides. Though Melancholy indeed is ſometimes the companion of other Love, yet it cannot find ſo eaſie acceſs to Divine Charity: For that which the one wants, the other hath, and that which the one doubts of, the other neceſſarily ſuppoſes. Is not this the common cauſe of ſuch ſadneſs, that Love meets with no return from an heart to which it hath given its own, or is in deſpair of over-

coming all the obſtacles of its ſatisfaction? But theſe are things that cannot find a place in this heaven-born affection, which is nothing elſe but a return of our Love to God who hath loved us firſt, and thereby given us aſſurance that he is deſirous to be enjoyed by us. All the heavineſs then of pious ſouls, is when they cannot make ſuch returns as they wiſh, not when they feel this flame within them; for then they are ſtrangely pleaſed and raviſhed with joy, both becauſe it is an effect of the Love of God to them, and becauſe hereby they do actually injoy him. Now as melancholy and ſadneſs do oppeſs the ſpirits, and make us lazy and unwilling to ſtir; ſo this cheerfulneſs and lightſomeneſs of mind which Love infuſes do ſet them free, and render us active and vigorous in our motion. Melancholy is a Lethargick humour, and binds up all the powers, becauſe its frozen diſpoſition imagines all things impoſſible to be either done or avoided: but chearfulneſs by its heat and warmth gives us ſome degree of confidence that things are not ſo hard to be undertaken, and it thaws, melts and looſens our faculties into freedom and liberty whereby we become of a lively, forward and ready diſpoſition. Love therefore being of this pleaſant and cheerful nature, you ſee muſt needs both quicken your ſpirit, and facilitate your work. Nay, it is apt to excite and inſpire others who come near us, and therefore much more our ſelves. Cheerfulneſs and the love from whence it ſprings makes our countenance ſmooth and clear, and invites others into our Society. When this paſſion ſtirs in the heart, the face is all over touched with the ſweetneſs of it, which both intices and enlivens thoſe that approach us. How is it poſſible then that we ſhould not feel theſe effects of it our ſelves, that are ſo ſenſible

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to others? or what heart is there ſo cold and indifferent, that would not be poſſeſſed with this affection which is as uſeful as delightful; and whoſe benefits redound to our neighbours, and ſtay not in our ſelves? It will not let us be a terrour to our own ſouls, nor appear with ſuch a diſmal aſpect that we ſhould ſcare and affright others. It will not drive others from Piety while it carries us unto it. It will not ſuffer us to put Religion on the rack that we may look ſevere. And it is far from making us appear ſo, as though we imagine we could not be ſaved, unleſs we make an ugly face.

What ſhall I ſay more? need I tell you that *Love* is full of imitation, and forces us to conform our ſelves to the humour and diſpoſition of him whom we Love? There is a ſtranger property by far than this, which will make you open your heart to it; and that is a ſingular *Sagacity* which it is Maſter of, whereby it knows what is fit to be done without any teaching. If you were fully in the power of it, it would go near to render me of no uſe, being it ſelf inſtead of twenty Maſters. It knows what will pleaſe before it be told, and ſees what is acceptable without a director. It hath eyes of its own to find out its way, and by its innate wiſdom would lead you ſtreight to *Jeruſalem*. It is very ſkilful to ſpy out its duty, and hath a quick perception of what is befitting in every paſſage of life. In ſo much that when a man begins to love, he begins to know how to guide himſelf. His love will ſuggeſt unto him many things which he ought to do; and be inſtead of a thouſand Monitors to put him upon the doing of them. It will make a man deſcry the leaſt faults in himſelf, though it hide them in others. It

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notes an undecency with as much ſeverity, as another marks a groſs impurity. It labours to overcome the ſmalleſt infirmity, and weeps more for a mote in its eye, than others do for a beam. Nay it is afflicted for thoſe things which no body ſees, ſave only it ſelf. It bluſhes more for a vain thought, than the reſt of the world do for a monſtrous act. It hath a curioſity about thoſe little circumſtances, which all men are wont to overſee or neglect. Its niceneſs and delicacy is ſo great, that it abhors the very ſhadow of all evil. And it every way ſtrives to adorn it ſelf with ſuch accuracy; that there may not be the leaſt ſpeck to render it leſs fair and beautiful in the eyes of God.

Love therefore I beſeech you, Love as much as ever you are able, if you mean to be happy. Make your heart ready as an Altar, for this Fire from above to deſcend upon it. Prepare your ſelf as a Sacrifice to be offered up in this Holy flame to the Lord of Love. Let all the world know that you are a conſecrated thing: tell it that you cannot entertain its ſuit, nor unhallow the place where heaven is pleaſed to dwell. Yield your ſelf a captive to this mighty Conquerour, whereby you will be inabled to conquer all things elſe. Subject your ſelf to the power of that, which will bring the Devil, the World, and the Fleſh under your feet. Let it take away your liberty of doing what you pleaſe, that it may make you free to do as you ought. Poſſeſs it of your ſoul intirely and ſuffer it to inſpire all your deſires, and to order all your motions, and it will not fail to poſſeſs you of that bleſſed place to which you wiſh to be conducted. And is this any difficult thing that I require of you? I ſhould rather think that we are highly obliged to God for making the

the way to *Jeruſalem* ſo eaſie, and our arriving there ſo certain as it is. For *Love* is the moſt natural and pleaſant thing in the world which will certainly bring us thither, and God being ſo lovely, and having loved us ſo much, one would think it ſhould be an eaſie thing to beget it in our hearts. Do you not mark how a Dog loves you, if you do but throw him a bone or ſome ſuch thing, which to you is of no uſe or worth at all? For this he fawns upon you; for this he ſtayes in your houſe, and keeps your door, and defends your goods; this makes him follow you at the heels if you pleaſe, to travel with you long Journeys, to forſake all other Maſters for your ſervice, and many time to dye with you: though it be a poor thing, which you know not what to do withall, unleſs you caſt it unto him. How can you chuſe then but love Jeſus, and be at his command, and follow his ſteps, and leave all others for his ſake, and even give your life to him, which hath given you not a thing of no value, not that which coſt him nothing, or that which he could not tell what to do withall, but himſelf, his holy blood, his precious promiſes, which it coſt an infinite deal of pain to ſeal and ratifie unto you. Are you ſtill inſenſible of his favours when you think of this? Are you ſtill to learn to Love, when ſuch a weight of Love as this doth preſs your heart? If ſuch a thought could enter my mind, I would ſend you to the brutes to be their Scholar; I would call your Spaniel, and bid him teach you; I would ceaſe to be your inſtructer any longer, and put you there to learn the affection you owe to your deareſt Lord and Maſter. But your bluſhes bid me ſpare this language, and ſeem to aſſure me both that you are aſhamed to owe your vertue to ſuch examples, and that you feel already this flame

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inkindled in your heart. Feed it I beseech you continually, and let it increase unto greater ardors of Love, as it will infallibly, if you do but consider what great things your Saviour hath done for you, and that he is still busie in procuring your good; and in short, that there is not an hour, not a moment wherein you do not stand indebted to him for eternal blessings, or for the means of them, or for the grace to help you to attain them.

And indeed the poor Pilgrims heart did beat at such a rate, that it seemed to knock against his ribs. He was set all on fire with these words; and at last found means to vent himself, and burst out in such expressions as these. O Sir, what have you done! I feel the Love of Jesus burn so vehemently in my breast, that I shall be devoured by it, if it last a moment longer in this force. I have scarce any breath left to tell you, that you have made me love your self also with a violent passion. I have no power no more than desire to resist this Almighty Lover of Souls. I render my self his prisoner, and wish to be eternally held in his chains. You have linkt me to your self too so fast, that I am at once become his slave, and your servant. I would go to the worlds end to seek these two Companions, *Humility* and *Charity*; if they were not already become my guests by your means. You have given me a greater treasure than I thought to find in those few words which I received from you; and methinks I feel already that *I am nought, and I have nought, and I desire nought but Jesus and Jerusalem.* If it be not absurd to speak in such terms, I am in love with this *Love* which you have described. I see methinks *Humility* and all things else in its arms. I embrace them

them both with all my Soul. I welcome them with my beſt affections into my heart. And if I had more hearts than one, I would offer them all to the Humble Love of my ſweeteſt Saviour. Go on Sir, as long as you pleaſe; if you have not taught me all my leſſon in teaching me to Love. You have tyed my ears to your tongue, and they cannot but liſten to your ſpeech. Nor ſhall I ever feel any wearineſs in hearing of you; for you have made me in Love with your diſcourſe, by breathing the Love of my Lord into my heart.

Here he making a little reſt, the Guide had leave to reſume his office: though he was ſo fill'd with joy to ſee the good effects of what he had ſaid, that it was not eaſie on a ſudden to find room for any other thoughts. The deſire alſo that he felt of ſpeaking ſomething extraordinary on this occaſion, had like to have impoſed ſilence on him, and denyed a paſſage to his words. But his prudence telling him how neceſſary it was to keep himſelf now from ſuch tranſports, he ſoon reduced himſelf to his uſual temper, and thus began to renew his diſcourſe. It is no wonder to find that *Jeſus* captivates hearts, and that the Love of a dying Saviour is ſo powerful as to inthrall them to his ſervice. All that ſurpriſes me is no more than this, that ſuch feeble words as mine ſhould ſo ſenſibly touch your inclinations to him, and with ſuch ſpeed excite ſo high a degree of Love in your heart. It gives me great incouragement to continue my inſtructions, and affords no leſs incouragement to your ſelf to continue your attention; For if you are already under the power of Love by what hath been now delivered, I ſhall make you love unmeaſurable before I have finiſhed this diſcourſe. You have ſeen but half of the riches of

that golden ſentence, and there are greater ſecrets ſtill behind in thoſe two precious words which are at the concluſion of it. For I pray you ſatisfie me in this demand; Have you well conſidered what *Jeruſalem* is, to which you now direct your face? I will not ſtay for your anſwer, but proceed to tell you that I am now going to give you ſuch an *Idea* of it, that if you keep it freſh in your mind, you cannot imagine how it will ſnatch you from the world, and heighten your love unto your Saviour, and lift you quite out of your own will, if you had a mind to fall into it back again. And truly I cannot think that you ſhould have any great liſt to travell long, or that you ſhould not ſoon feel a wearineſs to invade your members; if you go you know not whither, and carry not along with you a true information of the happy repoſe you are like to meet withall at your journeys end. Let *Jeruſalem* then be the ſubject of our next diſcourſe, and ſuffer your eyes to be drawn to that bleſſed place, which I believe you have often heard commended, as the *Perfection of Beauty, and the Joy of the whole earth.*

Cap. XIII.

A Deſcription of the City Jeruſalem : *and of the happineſs he ſhould there meet with all.*

I Have no faculty (it muſt be confeſſed) of making good deſcriptions of thoſe places which I have *ſeen*; and therefore it muſt not be expected that I paint you exactly a place which I know but by *report*. It is ſufficient that I tell you nothing but the truth, and do not imitate them who fill their Maps with *Chimera's* of

of their own brain; though I do not compleatly delineate every part of it; but leave many ſpaces void to be filled up by your ſelf when you ſhall have the happineſs to arrive there. Know then, that as to the ſcituation of this City, it is agreed by all to be incomparably ſweet, beyond the faireſt place that this world of ours doth afford. For it is ſeated on a very high mountain, loftier than *Olympus* it ſelf; which yet is ſaid to lift its head above the clouds, and to be obnoxious to none of our ſtormes and tempeſts; and to be deprived of the Sun beams by nothing elſe, but only the night it ſelf. It is advanced I ſay far above the higheſt part of this heavy earth and foggy air, aſpiring into the purer ſky; where the Sun never withdraws its rayes, and where there is not the leaſt ſhaddow of miſt or vapour, either to obſcure its light, or to offend the moſt delicate ſenſe that can be conceived. There are nothing but pure and fragrant odors which perfume that happy climate; there is a perpetual calm and quiet which reigns in that noble region; there is no noiſe but that which infinitely delights and charmes the ſoul into ſtill and quiet meditations. But that which is of greateſt remark and moſt to be remembred, is, the glorious Proſpect which a place of this advantage yields. All the world here preſents it ſelf before ones eyes; and makes them the center in which, the beauty and glory of it conſpires to meet. I would not have you think I mean a world ſo ſmall as that, which we inhabit upon this Globe of Earth; but one which comprehends the Sun and Moon and all other adjoyning orbs, which are there beheld to move in comely meaſures about that Prince of lights. Thoſe balls of Fire alſo which you ſee fixed in the firmament ſo remote from you, will fall into

your better view: who though they ſeem here but like blinking candles and ſickly flames, will there appear moſt noble lights, deſigned for ſome greater end, than to lend us a feeble comfort in the night. It will be infinitely contenting to ſee the beauty and fair proportions of every part of this vaſt frame; the fitneſs uſefulneſs and correſpondence of it to all the reſt of its neighbouring parts; together with the exact and admirable order of the Whole. And can you imagine into what tranſports it will caſt your ſoul to hear the praiſes of the Creator ſung by all his Works of wonder; and yet that is another priviledge of this bleſſed place, by the advantage of whoſe holy ſilence, you will receive the cheerful hymns wherewith every creature you behold, doth celebrate the wiſdom, power and goodneſs of him that made it. You have heard (no doubt) of the Muſick of the Sphæres, which they ſay would raviſh ſouls from theſe mortal bodies, ſhould it but ſtrongly touch their ears; and therefore is almoſt drown'd by the noiſe and clatter of this lower world. This is it which I am now commending to you, that ſweet concent which all creatures make among themſelves, that rare harmony which there is in the motion of all the heavenly Orbs; which ſtrikes the mind ſo agreeably, that one cannot chuſe but dance for joy together with them. But it is the proper entertainment of thoſe who dwell in that ſtill Region, in which alone it can be diſtinctly heard; and where an everlaſting ſong to the Creator of all doth melt their hearts to joyn in conſort with that Univerſal harmony.

But yet the place is nothing ſo conſiderable as the Perſons that inhabit it; nor will it be ſo uſeful to draw their

their pictures curiously as to describe their life and manners. Enquire not therefore of the vastness of this place, the stateliness of its buildings, the riches of their furniture, and such like things; but know that it is the City of the *Great King:* the seat of the Imperial Majesty of Heaven and Earth: the place where the Lord and governor of the whole world, whose Dominion is an everlasting Dominion, and who reigns through all generations, keeps his Court. Do you not think it will be a pleasing amazing sight to behold the Majesty of his Glory? Or, What greater happiness can you wish, if you were to be the disposer of your own fortune, than alway to stand before the Soveraign of the World, as one of his Ministers and Attendants; and to live in his blessed presence, as one whom he highly favours? To behold the wisdom of his Government, the righteousness and goodness of his Laws, the admirable contrivance of all his Works, the universal care which he takes of all his Creatures, the infinite extent of his Providence, and the power of his Authority, whereby he doth whatsoever he pleases in Heaven and Earth, and Sea, and all deep places. To see how he brings those things together which were removed far asunder; and dissolves the combinations and confederacies of those things which were closely united. To contemplate how he hereby makes those designs abortive, which were just bringing forth, how he disappoints the devices of the crafty, and confounds all the subtilty of the world, and catches it in its own snares. It will strangely transport you to see the beauty of his Holiness, the splendour and brightness of his Understanding, the largeness of his Love, his uncorrupted Justice, his unexhausted Goodness, his immoveable Truth, his uncontrolable Power, his vast Dominions,

Dominions, which yet he fills with his preſence, and adminiſters their affairs with eaſe, and is magnified and praiſed in them by the throng of all his creatures. Theſe things I will leave to your own private thoughts, that I may have time to ſpeak of the reſt of the cœleſtial Inhabitants, but eſpecially of the *Kings Son*, who is a principal ornament (if I may ſpeak in ſo low a phraſe) and a great glory to this place. And of him I ſhall need to tell you no more than this, that in his perſon there is to be ſeen at once the moſt illuſtrious *Lover* and *Warriour* that ever was. His Conqueſts have been innumerable. His Victories no Hiſtory but one of his own inſpiring is able to recount. He hath trodden down the moſt potent and giantly enemies. He hath triumphed over the Powers of Earth and Air. He hath trailed the greateſt Tyrant that ever was ſeen at his Chariot-wheels. And there is one univerſal triumph of his over all things ſtill behind, wherein there will be ſpecial marks of honour ſet on all the Citizens of *Jeruſalem*, who are to bear a part in it; which will aſtoniſh and raviſh all their hearts with Admiration, Love and Joy. This will be the moſt ſplendid ſhew, the moſt illuſtrious appearance that ever the Sun ſaw: for all Angels, and all Men, all that ever have been, are, or ſhall be, will there be ſummoned to attend in ſome ſort or other upon the Pomp of that great day. Then all the Citizens of *Jeruſalem* will be ſeen with Crowns of Gold on their heads which this great Prince will beſtow upon them; then they will appear on the Theatre of the world as ſo many Kings raigning together with him; and then all the Heavens will ring with ſhouts of joy and praiſe to him that redeemed them, as they march along in his train thorow the Air to *Jeruſalem*.

For,

For, as I told you, he is the moſt glorious *Lover* that ever was: and the greatneſs of his valour and courage, doth not at all extinguiſh his noble flames. He is owner of the moſt tender heart that ever was in any breaſt; and hath rendred himſelf redoubtable to his greateſt enemies by nothing more than this, that he hath won ſo many hearts, and triumphed over ſo many brave ſouls, who were vanquiſhed by nothing elſe but the power of his mighty Love. Such a generous Lover he was, that though he was rich, he became poor, that they on whom he had ſet his heart might be made rich. He laid aſide the Robes of his Glory, that they might be inveſted with them. He took upon him the ſhape of a ſervant, that he might prefer them to be the Sons of God, and Heirs of a Kingdom. And at laſt he voluntarily, and without any compulſion but that of his Love, dyed upon a Croſs to ſave the lives of thoſe who were ſo far from having any reſentments of Love to him, that they had the hearts of moſt deſperate enemies againſt him. For you muſt know, that he is ſuch a *Lord of Love*, that the hatred and malignity of men could not extinguiſh the fervours of his paſſion. All the diſcourteſies they could do him, were not able to prevail with him to lay aſide his thoughts of kindneſs toward them. The innumerable affronts which he received could not make him go back to Heaven, and forſake this ill-natur'd world; till he had expreſſed all the *Love* conceived unto it. No, he dyed for thoſe who took away his life. His bowels yearned toward thoſe who were ready to rake into them with their bloody hands. His heart burnt with affection to thoſe wretches, that cruelly pierced it, and thruſt it thorow with a ſpear. And therefore I cannot but think you would have

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a mind to take a journey to *Jeruſalem*, and judge your pains and travel well beſtowed, if it were for nothing elſe but to ſee this Illuſtrious Perſon; eſpecially to behold him in all his glory, and his higheſt exaltation, who is the *Patron* of all good ſouls, the great Protector of all Pilgrims, the guide and reſt too of all noble Travellers; and who bears a particular affection to your ſelf, who hath ſuffered ſo much for you; who hath ſent you ſo many meſſages of his Love, who hath endeared himſelf to you by a thouſand favours, and was never contented till he brought you to himſelf, that you might be there where he is, and behold the glory which his Father hath given to him, There he intends to entertain all pious men with an everlaſting Supper, to make them a never-ceaſing Jubilee; and treat them with ſuch ſumptuous magnificence, that there will not be tongues enough among them all to publiſh his praiſes, and their own thankfulneſs. Only you muſt remember that the entertainment he will give them, is himſelf, and that they will feaſt eternally upon his bleſſed face. Their happineſs will be to ſee God, to behold the glory which is given to our Lord; that is to know him, and to be filled with his Wiſdom, Love and Likeneſs.

And here, leſt I ſhould not be underſtood, and you ſhould imagine the happineſs of ſeeing God and his Son to be leſs than it is, let me ſtop a while to explain this part of my deſcription to you, before I paſs unto the reſt. You muſt not then conceive that the pleaſure of *Jeruſalem*, is to ſit whole Ages, and meerly to gaze upon the Divinity; or that they who enjoy the repoſe of that happy place, do nothing elſe but feed their eyes with the beauties of our Saviours face: No, theſe

are the fancies of low and uninſtructed minds, who know no higher enjoyments than thoſe of ſenſe. To ſee God, will be to have ſuch a knowledge of him as gives our hearts a powerful touch, and ſtrikes them with ſuch a lively ſenſe of him, that he turns them perfectly into his nature, and transforms them into the likeneſs of his divine excellencies. This glorious object doth, as I may ſo ſpeak, diffuſe and ſpread it ſelf all over inamour'd ſouls, and by a living heat doth animate them into the ſame diſpoſition with it ſelf. The beauty on which they fix their eyes, doth imprint its own form upon their hearts, and makes them fair and beautiful with the ſame lovely qualities which they delight to behold. They do not buſie themſelves there, as men imagine, in gaping upon the ſplendor and the many ornaments of that place, but they themſelves become a part of its glory, and are changed into that on which they faſten their eyes. They do not ſpend their time only in looking upon God, and curiouſly prying into him; but they receive him into their hearts, and he enters into their ſouls. He doth not guild them with his beams, but they themſelves become *Light* in the Lord. There is not a glory only caſt about them, but they receive ſuch rayes of light from his face, as dart into their very hearts, and ſhine thorow their whole ſouls, ſo that they alſo become luminous and bright. They are ſo raviſhed with his Goodneſs, that they are made Good. They are ſo affected with his Wiſdom, that they become Wiſe. The ſenſe they have of his incomparable Purity, renders them more Holy; and his dear Love ſo over-maſters their ſouls, that they conform in all things to his hearts deſire, and it ſeems as if both their hearts had but one and the ſame motion. In ſhort, my meaning is, that

they are not happy at *Jeruſalem* by any external injoyment of God (which is all the vulgar conceit doth reach, when we ſpeak of ſeeing his glory) but they are inwardly moved by a powerful efflux from him, which quickens them into the ſame thoughts, will and deſire with himſelf. Their ſouls are not outwardly painted with him, and ſome colours, as it were, of his Wiſdom and Goodneſs laid upon them; but they are rendred living Images of God, and really changed into a true reſemblance of that which they behold. It is not ſome glory that appears before them which makes them bleſſed; but they are made all glorious within, and become themſelves God-like creatures. They do not behold the Divinity only without themſelves, but they ſee God within them, and looking into their own ſouls, there they find him, and are happy in him. And let me add this by the way, as I paſs to other things, that ſuch a knowledge and participation of God you muſt purſue in this world, if you mean to come to *Jeruſalem*. You muſt here be partaker of a *Divine Nature*, and now be *tranſformed by the renewing of your mind, proving what is that good, and perfect, and acceptable will of God.*

But I think it is time to lead you to other Spectacles which are worthy your ſight, and to tell you that in this City, all the glorious Miniſters of State to the *King of Kings*, have their Manſion-houſes, and Noble Palaces. All the *Heroes* of ancient daies do here make their abode. Nay, all the ſpirits of juſt men that are made perfect, do here inhabit, and have their conſtant reſidence. And all thoſe glittering Angels, and thoſe brave minds that ever flouriſh in this heavenly Court, I believe you will think ſufficient of themſelves, if

there

there were nothing elſe to render this a very ſplendid place. The Laws indeed, of which are ſuch, that none can be permitted to live there but Noble men, perſons of high birth, and illuſtrious deſcent; for they are all called the *Sons of God*. But that which gives them this Nobility, and ſtampts ſuch an honourable title upon them, is not ſuch poor things as ſwell the men of our world into an aiery and imaginary greatneſs; but the height of their minds, the purity of their hearts, and the excellent qualities wherewith they are endowed, which intitle them to the kindred of God. Inſomuch that the meaneſt Pilgrim on the earth that is found worthy by reaſon of his virtuous diſpoſition, and generous ſpirit, to be admitted a Citizen of *Jeruſalem*; inſtantly becomes Noble, and is inrolled among the Princes of heavenly Progeny. Into this bleſſed ſociety then when once you are received, How delightful do you think their company and acquaintance will prove? Are you not highly pleaſed now with a rare Hiſtory, and could you not lend your ears for a whole day to hear the adventures of ſome one famous perſon? And yet theſe are nothing to the pleaſures that they can entertain you withall. There were never ſuch things yet reported, as the Inhabitants of *Jeruſalem* will be ready to impart and communicate with you: Who can tell you a long ſtory of the Love of God, and make a never-ceaſing relation, an endleſs hiſtory of all the rare paſſages of his providence throughout the whole world. They can preſent you with a thouſand *Abrahams*, and as many *Joſephs*, whoſe adventures were ſo ſtrange, that fiction is not able to invent any thing ſo ſurpriſing. Nay, out of thoſe Countries where you thought there was nothing but horrid deſarts, ſalvage ſouls, and barbarous cuſtoms; they may pro-

duce you many worthy minds; whoſe renowned acts it will give you an infinite joy to have rehearſed.

But there is nothing, I believe, will touch you with a greater inclination to their converſe, than the knowledge of the ſingular love and friendſhip that is between all the Inhabitants of that City: provided you be already touched with any ſenſe of the pleaſure of that noble paſſion. They are a people I told you, of the moſt excellent nature, and the ſweeteſt diſpoſition in the world. They are void of all deceit and guile; of all hatred and envy, of all coveteouſneſs and ſelf-love, of all anger and peeviſhneſs, with whatſoever other things there be that diſturb our peace, and ſpoil our converſe here below: So that they make the moſt agreable ſociety that ever was, and interchange to each others ſuch pleaſures as my tongue hath not expreſſions powerfull enough to paint them forth. There is no ſtrangeneſs at all among them. You can meet no body there, but they will entertain you with as much kindneſs and ſincerity as if they had known you many years. And when many come together in one place, there is no danger of their jarring, by reaſon of their different ſentiments; but they bring a great addition of pleaſure, and make the moſt delicious harmony that ever moved the heart of man. There they entwine in the deareſt embraces. There they open to each other their very hearts. There they ſtudy to increaſe, not to diminiſh their mutual happineſs. There they think all that another injoyes, is as if they did injoy it themſelves. And what they have of their own, it is not for themſelves alone, but for every body elſe. There you ſhall meet with no pale fears, no anxious cares, no fruitleſs wiſhes, no tormenting jealouſies, and no

no amorous ſighs neither; for every one will love others as much as they deſire, and wiſh for no return again, but only Love. If there be any particular Friendſhips there; they do not at all ſpoil the univerſal kindneſs of the place. Others will not be loved the worſe for them, but rather loved better; becauſe they will teach thoſe united hearts the greateſt Love. They may be eſteemed alſo one of the beauteous ſpectacles of the place, and be reckoned among the grateful varieties which will entertain us: When after the pleaſures of a more general and large converſation, every one may retire to the company of thoſe he loveth moſt.

There you will be met with ſuch great and ſhining lights as St. *Paul*, who ſet all the world on fire with the flames of their love. You will fall into the company of thoſe burning hearts who were martyr'd firſt by their own Love, and then by their Perſecutors fury for the good of the world. And do you think they have put off their affections when they layed aſide their rags of fleſh? Did all their fire go out, when they ſuffered a diſſolution of their houſe of earth? Or ſhall we imagine that this generous paſſion is the off-ſpring of our body, and owes its being, birth and ſtrength to this corporeal nature? We may not ſo defame and aſperſe the Love of our Lord; who no doubt hath a more tender heart in the Heavens, than he had upon the Earth. We may expect to find there more Love in the breaſts of theſe holy Lovers who followed him, than here they were owners of; though they had then ſo much, that it was large enough to embrace the whole world. They have not left their nature, but only its imperfections. They have not changed their affections

affections, but only heightned and improved them. And therefore judge how happy you will be in the acquaintance of ſuch perſons, and how much more happy in their excellent friendſhip. Your Love will be raiſed to a ſtrange pitch, when you approach ſuch intenſe and vaſtly increaſed flames. Your heart will be all Fire when you come near to ſuch huge furnaces: the heat of whoſe Love in this cold region was ſo ſtrong, that it would have forced a ſenſible ſoul to expire with them. And is the joy, think you, conceiveable which you will feel, when you find your ſelf in the arms of thoſe mighty Lovers? For my part I can imagine nothing but an Ecſtacy, when we ſhall be placed in ſuch great Hearts; which are nothing elſe but Love and Joy to ſee us at *Jeruſalem*. I cannot propound to my deſires a pleaſure more charming than this, unleſs it be to joyn both heart and voice with the whole number of thoſe glorious friends, to chaunt the praiſes of our Creator and Redeemer. And indeed it is beyond the meaſure of my poor ſkill to invent any words that can tolerably deſcribe the Melodies which will then be made, when the glorious company of the *Apoſtles*, the goodly fellowſhip of the *Prophets*, the noble Army of the *Martyrs*, the glittering Troops of Confeſſors, and the innumerable Hoſts of triumphant Souls, ſhall compoſe but one Quire to ſing their Anthems and Hallelujahs to the God of Love. But yet I am apt to think that their Muſick will receive no ſmall part of its graces from hence, that there will be no diſcord in their hearts, nor jarring in their affections, but that Love will exactly tune them to a perfect harmony. Nay, this ſeems to be the ſumm of what we can ſay of the happineſs of that eſtate, that it conſiſts in a *rapturous Love of God, and a moſt paſſionate Love of one another.*

another. And truly this is a thing ſo inviting, and I have ſuch a particular affection to this *Unity of Spirit* among Brethren, that I ſhould be tempted here to ſpeak a little of that *Charity* which you ought to have to your neighbour (as I have already inſtructed you about that you owe to God) but that I have aſſigned another time and place for that diſcourſe.

CAP. XIV.

The manner of their Life who live at Jeruſalem: *and that all things concurr to make it the moſt pleaſant of all other.*

YOU have great incouragement then to make haſte to *Jeruſalem*, for you ſee they paſs their time there more delightfully than in any other place; and lead a life ſo much to their content, that one may truly ſay their imployment is to pleaſe themſelves, and to do according to their deſires. The moſt vigorous Soul that this earth affords, is but a drone in compare with the ſprightful air of them that inhabit thoſe Cœleſtial Regions. You would ſay the moſt pleaſant dayes that here we lead and ſtudy to prolong to an hundred years, are but like a ſleep and a dream, a meer image and ſhadow of life; if you could but be raiſed for one minute to the ſtrength and activity of thoſe happy people, and receive but the ſlighteſt taſte of thoſe lively and eſſential delights which force the whole ſoul to attend unto them. The briſkneſs and chearfulneſs of your youthful time, doth not ſo much excell the flat and inſipid pleaſures of your decrepit Age, as they themſelves are ſurpaſſed by the quick-

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neſs and height of thoſe joyes wherein the Citizens of *Jeruſalem* are eternally immerced. It is impoſſible for me to declare the ſmalleſt part of the ſweet delectations which they reſent; but, to gratifie thoſe longings wich I diſcern I have already excited in you, I ſhall run the adventure of deſcribing a few of thoſe pleaſures that guſh out of that full and ever-ſpringing fountain of Good with whom they live and maintain an happy converſe. And becauſe I believe you are deſirous to know, how they receive and take in thoſe voluptuous injoyments, I will endeavour with one labour to ſatisfie you in both.

You may conceive then if you pleaſe, that ſuch a ſpirit as your own being advanced and fortified much beyond the feeble narrowneſs of this preſent ſtate, doth continually imploy the higheſt and moſt Soverain powers that it hath, upon the higheſt and moſt ſupream Good. That it is daily admiring his excellent nature, loving and embracing his amiable perfections, bleſſing and praiſing his bounteous diſpoſition, ſtudying to conform it ſelf to all his deſires, rejoycing in the full ſatisfaction which he communicates to its heart, and in one word doing all thoſe actions which a ſoul is capable to perform upon any other object in this world: and then you will have a little *Idea* of that infinite delectation which ſuch a conjunction of the very top and flower of the mind with the beginning and original of all good muſt needs produce. Look how you are moved in the enjoyment of any ſenſual good, and that will tell you what they do who live at *Jeruſalem*, and wherein the pleaſure of their life doth conſiſt. You ſee it, or ſome way or other perceive it, you apprehend and lay hold of it; you feel it; you cleave

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unto it; you are tickled and delighted in it: and just ſo will you and all they live and be happy in God who arrive at that bleſſed place. Their life and felicity conſiſts in a clear and diſtinct perception of him; in a cloſe union and conjunction of heart and will with him; in a feeling of the pleaſures that are in him; in an ardent embracement of him, that they may more feel him; and in an high delight and raviſhment of ſpirit in ſuch enjoyment of him. Thither if we can but get, we ſhall love as much as we are able, and be able to love far more than we can now think. The greatneſs of the object will intend the affection. The vaſtneſs of the Good will force the will to deſire and love more than elſe it would. We ſhall injoy according to the wideneſs of our Capacity; and all our Capacities will be ſo inlarged, that they will exceed the extent of our preſent thoughts, as much as our preſent thoughts exceed our preſent injoyments. It is a life wherein we ſhall do nothing but what we deſire; and wherein all things ſhall be juſt as we will our ſelves; and wherein we ſhall will nothing but that which is moſt to be choſen. A life, every act of which muſt needs be ſweet, and full of joy, beyond all the meaſures of all our preſent wiſhes. When we think, we ſhall rejoyce; when we love, we ſhall rejoyce; when we adore or praiſe, we ſhall rejoyce. Whatſoever we do, it will have infinite delight and pleaſure in it; and when we have done it never ſo oft, it will be eternally to be done again: and we ſhall likewiſe have more power to do it; and every Repetition of ſuch acts will be with a freſh addition of contentment in the doing of them. There is no ſatiety nor loathing in the injoyment of that good; no fainting nor growing weary: but we ſhall alwaies think we have enough, and yet ſtill be

injoying more; we shall be in a perpetual youth and vigor, and yet daily growing more strong and able to converse with God. For that great Good cannot be known at once, nor can all the sweetness of that life be instantly tasted, nor the rivers of those pleasures be drunk up at one draught: but fresh delights will continually entertain us; new pleasures will bespring forth unto us, and a flood of joy that we never knew before will overflow us, out of that full fountain who now issues forth in so many streams, and diffuses himself in such great varieties in this world; that our minds may be every moment imploy'd in some rarity of nature, which, till then, did never affect their eyes. A happy life sure this will be, when we shall have before us such an inexhausted Ocean of Good to fill us, and such great appetites to be filled, and such repeated satisfaction in the filling of them, and such an increase of strength by their satisfaction; and wider capacities also created by the continual flowing in of that good upon us, which will distend and stretch our souls by its injoyment, to make us more able to injoy it.

And now need I be at any pains to perswade you that this City is a place which abounds so much with a plenty of all good things, that there can be no want at all; but a perfect fulness of whatsoever may be an happiness to us? It is apparent already, that whatsoever we can desire, there it is present, and whatsoever is present is Good, and whatsoever good there is, it is all Good, pure good, without any evil; and that pure Good is all in one Good, GOD himself, who can be nothing else but Good. How much doth the Good things of this world delight us, which yet are not Good by themselves, nor contain in them all that Good is, nor

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are only Good neither, but come with a great mixture of trouble to us? Will not the enjoyment then of him give us infinitely more pleasure, and make us perfectly happy, who is Good by himself, and not by derivation from any other, and so is perfectly Good, and nothing else but Good without any thing at all to abate his sweetness. These things here below (saith an ancient Guide to *Jerusalem* whom I have met withall) are something Good, else how should they at all delight us? but they could not be good at all, if it were not for him that is All Good, and only Good, who hath made them to be what Good they are. For all Good was created by him, and he is that Good which was created by none. He is Good by his own Good, and not by any participated Goodness; He is Good from his Good self, and not by adhering to any other Good. As much therefore as he excells all other Good, so much must our injoyment of him excell all other injoyment. As he is a Good that is from none but himself, so our happiness will be a Good that depends on none but his happiness. When we are with him we shall but ask, and we shall see, we shall but see, and we shall love; we shall but love, and we shall eternally rejoyce: or rather we need not ask at all, for he will but present himself before us, and force us to love and rejoyce without any measure. St. Aug.

And seeing it is a place of such full satisfaction, you will not question its tranquillity and repose, especially since it is (as you heard before you came hither) the very *Vision of Peace*. The life which they lead there is so full of content, that they are not disturbed by any passion, nor disquieted by the violence and disorder of any unruly affection. A life it is, void of

all sadness, free from all grief, quit of all care, and rid of all anxiety of mind. Where there is no adversary to assault, no forbidden fruit to tempt, no impetuous desire of the flesh to molest them, and no fear neither that ever they shall be haunted with these enemies of their peace and contentment. O how happy should we find our selves, if we were but come to the top of that high Mountain, which will seem the more clear and quiet, because so many clouds have here so often overcast us, and so many sudden blasts have ruffled and discomposed us. There we shall not accuse one another of any injuries, because we shall not do the least; nor be troubled to pursue our right, because we shall not be wronged. There we shall live without jealousies; and converse (as I have told you) without suspicion; and pass Eternity without any difference of opinion, or debates and controversies in Religion, which now are no small disease, and bring no little burden upon our hearts. Nay, the very actions of Piety, many of them, will be of a different kind from what they now are, unattended with those passions to which we are now moved, which make us suffer evill, while we do good. Here as the forenamed person well observed to me, we do good works, when we deal our bread to the hungry, and receive the distressed stranger, and clothe the naked, which is a kind of affliction and tribulation which we indure by our sympathy with them to whom we pay our Charity. For we find miserable persons on whom to exercise our Mercy, and the misery which we see they lye under, makes us compassionate, that is, to suffer with them. How much better then shall we be, when we shall find no hungry mouth to feed, no stranger to entertain, no naked body to cast our garments over, no

ſick men to attend, no priſoner to viſit, no tormented perſon to commiſerate, no differences to compoſe, no contenders to reconcile: but our Love ſhall be of another ſort, all joy, all pleaſure in the good and in the perfect happineſs of every one that we behold. And if there were nothing elſe there to entertain us, but the comforts of that friendſhip I told you of, and the delights we ſhall interchange by a conſtant amity and good will to one another; it were ſufficient to recommend this life to any wiſe mans affections, and make him willing to forſake this world, to go to a place of ſuch endleſs love and kindneſs.

And doth there now need any demonſtration that this is a place of great ſafety and ſecurity environ'd on all ſides with the power of God againſt the attempts of all the enemies of our happineſs? No ſure, for then we ſhould be in danger of ſome diſturbance. If we ſhould conceive indeed any forces could be gathered againſt it, and that it were not impregnable in it ſelf, we might eaſily imagine that ſo many troops of illuſtrious friends, ſo many bands of holy Lovers as here inhabit, would perform ſtrange things againſt the moſt puiſſant Invaders. There is nothing I told you, ſo ſtrong as Love, by the force of which in one ſingle perſon, incredible things have been atchieved: and therefore much greater would the united power of it appear in ſo many hoſts of noble ſpirits all inſpired with the heighteſt degree of this affection, who would do their utmoſt for the ſervice and ſafety of one another. But yet we need not have recourſe to ſuch fancies as theſe, for the aſſurance of our peace in that bleſſed place. It is impoſſible that any thing ſhould wound the quiet of ſuch happy ſouls, or make the leaſt breach

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in any of their injoyments. There cannot be ſo much interruption given to them, as the ſcratch of a pin among us amounts unto, becauſe they are out of the reach of the evil one, and placed in ſuch ſtill and calm Regions, where nothing breaths, but only that love and dear affection for ever.

Upon which account alſo it is, that there can be no intermiſſion of their injoyments, no more than there will be interruption and diſturbance. It being a full and perfect happineſs, there will no time paſs wherein they will not be happy. The dayes there have no nights: The life hath no ſleep, which is but the Image of death. There will not be ſo much diverſion there from the proper exerciſes of that life, as meat and drink now creates, which are the preſent ſupport of our infirm bodies: Much leſs will there be any diſeaſe or decay of ſtrength, or the incumbrance of any of thoſe imployments which ingage ſo great a part of our time and thoughts. Our Love therefore ſhall never languiſh, or ſtand in need of any refreſhment; our charity ſhall not cool and abate its heat; our joy ſhall not exhauſt our ſpirits, and leave us dull by the exceſs of it, as here it ſometimes doth. But as I ſaid before, we ſhall rather gather ſtrength, and grow more apt to receive an increaſe of joy, by the greatneſs and force of that which we have already received.

I need but juſt remember you, it being a thing you have heard no doubt an hundred times, that this life of theirs is without any death: An eternal life (as the Holy Books call it) where we ſhall not have ſo much ſadneſs as the thoughts of its having an end would beget. But we ſhall rejoyce firſt, that we have ſo much,

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and next of all, that we ſhall never have leſs, and then that we ſhall ſtill injoy more; and above all, that what we do injoy ſhall live as long as God who is the cauſe of it, that is, for ever.

I believe you are not weary of ſo delightful a diſcourſe, yet, leſt I ſhould keep you too long from the reſt of my Inſtructions, I ſhall ſhorten it as much as I can, and ſhut up this deſcription with a meditation of that devout perſon, who, as I told you long ago, undertook the Guidance of men to *Jeruſalem*. "How "different, ſaith he, is the life of thoſe in that place, "from that of ours here? Here there is falſhood; "there is truth. Here is perturbation; there is a "faithful poſſeſſion. Here is bitterneſs and hatred; "there is dilection and eternal love. Here is dange"rous elation of mind; there is ſecure exultation of "ſpirit. Here we are in doubt, whether they that "love us may not change their thoughts; there is per"petual friendſhip, and no poſſibility of being ene"mies. Here whatſoever is good, we are afraid may "periſh; there whatſoever we receive will be preſer"ved by him that gave it. Here there is death; and "there is nothing but life. Here we injoy what the "eye, and the ear, and our thoughts preſent unto us; "but there we ſhall ſee what the eye hath not ſeen, "and hear what the ear hath never heard, and under"ſtand what the heart cannot now comprehend: And "ſeeing, hearing and knowing after that manner, we "ſhall rejoyce with joy unſpeakable. For what kind "of joy muſt that be, when thou ſeeſt thy ſelf in the "company of Angels; a partner in the Kingdom of "Heaven, to raign with the King of the world; de"ſiring nothing, to poſſeſs all things; rich, without

"covetouſneſs;

" coveteouſneſs; charitable, without money; triumph-
" ing, without the fear of any barbarous Invaders; and
" living this life, without any death? O ſweet life!
" the more I think of thee, the more I love thee; the
" more vehemently I deſire thee, the more I am plea-
" ſed in the remembrance of thee; I love to ſpeak of
" thee, I love to hear of thee, I love to write of thee, to
" confer of thee, to read of thee; that ſo I may re-
" freſh the pains, and the ſweat, and the dangers of
" this tedious life, by laying my weary head in the bo-
" ſome of thy ſecure pleaſures. For this end I enter
" into the Garden of the Holy Scriptures; I gather
" there the ſweet flowers of Divine Sayings; that
" which I gather, I eat; that which I eat, I chew over
" again; and that which I have taſted, I lay up in mine
" heart; that by ſuch ſweetneſs I may allay the bitter-
" neſs and irkſomeneſs of this miſerable life. O that
" my ſins were done away! O that laying aſide the
" burden of this fleſh, I might enter into thy eaſe and
" quiet! To receive the Crown of Life; to be aſſocia-
" ted to the cœleſtial Singers; to behold the face of
" Chriſt; to ſee the uncircumſcribed light, and with-
" out fear of death to rejoyce without any end. There
" is the goodly fellowſhip of the Prophets; there are
" the glorious twelve Apoſtles; there is an innumer-
" able Army of Martyrs; there is the holy Company
" of Pious Confeſſors; there are the Divine Lovers of
" Solitude and Retirement; there are the holy Wo-
" men that have overcome the infirmities of their ſex,
" and the powers of the world; there are the brave
" Youths and Virgins, whoſe holy manners tranſcended
" their years; there are the Sheep and the Lambs
" that have eſcaped the danger of glutting themſelves
" with theſe earthly pleaſures; there perfect Charity

" reigns

"reigns, becauſe God is there All in All. There they "ſee without fear, and love without meaſure, and "praiſe without ceaſing. There loving they praiſe, "and praiſing they love, and it is their work to do ſo "alwaies without any interruption. But alaſs! Who "can tell what a Great Good God is? (as he proceeds "in another place) Who can declare how full he is? "or relate the happineſs that he will give us? We can- "not tell it, and yet we cannot hold our peace: It is "more than can be uttered, and yet we cannot chuſe "but talk of it. And if we cannot tell it becauſe of "our ignorance, and yet cannot hold our tongues be- "cauſe of our joy for what we know, in what condi- "tion are we, which will neither let us ſpeak, nor yet "be ſilent? What ſhall we do with our ſelves, if we "can neither tell what it is, not yet ceaſe to ſpeak of "it? I'll tell you in two or three words; Let us re- "joyce: Let us praiſe God: Let us keep a perpetual "Jubilee here in our hearts: thanking him very much "that we know ſo much of his happineſs; and thank- "ing him more, that it is ſo great that we cannot know "it all.

Here, if the Guide had not made a little ſtop, I think the Pilgrim had interrupted him; for he had kept his ſilence thus long with great difficulty, and now cryed out with a more than ordinary vehemence; Bleſſed be God that he hath brought me to this place! This is none other than the ſuburbs of *Jeruſalem*; this is the Gate of Heaven. Happy was the day which let me ſee your face! I heard ſomething of *Jeruſalem* be- fore by the hearing of the ear; but now mine eyes ſee it, and I am all inamoured of it. You have ſhown me a ſight ſo glorious, that it is beyond our thoughts, and

beyond our desires; I was going to say, beyond our Faith, and beyond our Hope. Sure you are one of the Angels of God sent from *Jerusalem* to fetch me thither. You had inflamed me with an high degree of Love before, but now you have put me in a fiery Chariot, and methinks I am not upon the earth, but ascending up to those heavenly Regions. Nay, you have transported me to the City of God already. Methinks I see the Lord of Glory. I behold the Thrones that are erected for all the Noble Travellers to that Holy Land. I fancy my self in the dear embraces of those Glorious Lovers. And I am apt to embrace you as one of the Seraphims that have fired my soul with the same Love. I see the blessed Jesus preparing himself for his appearance; and begin to think that I am triumphing with him. Or, if I am but in a dream of these things, yet it is so pleasant, that I could wish it might last for ever; and that nothing might awake me out of such a delightful slumber. Not so, said his Guide (interrupting his speech) I love you better than to let you enjoy such a wish; and I would rouze you up to demonstrate their reality, If I thought you took these things for charming dreams; and painted shadows. You shall not make such a mean supposal, nor content your self with such airy pleasures; for I will make you know at once both that there is such a blessed place as I have described; and discover to you more perfectly the way unto it. There is another dear name inclosed in those words which I told you must alwayes be sealed upon your heart, and that is the Holy Jesus. On whom I do not intend that you should look only as he sits on his Throne of Glory at *Jerusalem*, but as he walked up and down the world, and was a Pilgrim like your self travelling to that place. He published

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the Glory of it; He brought life and immortality to light; He ſet open the Gates of *Jeruſalem* to all faithful Travellers; He run the Race himſelf wherein you are to follow; and for the joy that was ſet before him when he ſhould come thither, he was not aſhamed of a poorer habit than the meaneſt Pilgrim wears. If you take a view therefore of his life, and trace his holy ſteps; you cannot miſs the Rode which I would have you take, nor fail to be convinced that it can carry you to no other place but the City of God. For, Do you not remember that this perſon hath ſtiled himſelf the Way? There is nothing ſo neceſſary then in all that ſentence, as this one word *Jeſus* to have alwaies in your mind: whom I ſhall now deſcribe unto you as a fair Copy, not only of that *Humility* and *Charity* which I named before; but of all other things that you muſt reſolve to undertake if you mean to come at *Jeruſalem*.

CAP. XV.

A Deſcription of Jeſus, *who is the true* Way *to* Jeruſalem. *In which he is propounded to the Pilgrims imitation.*

AND firſt I muſt ſet this *Jeſus* before your eyes as one that was *dead to theſe outward things while he lived among them; and that withdrew his heart from the world while he converſed with it.* He was not a perſon cloyſter'd and retir'd from the ſociety of men. He led not an Anchorets life, which obliged him to ſhun their company. Nor did he put on a ſullen gravity that ſhould affright men from his followſhip; but he

uſed the greateſt freedom, and treated men with ſuch familiarity, that he invited them into it. He did eat and drink as other men do; he refuſed not their invitation when they were deſirous to entertain him, and even at a Marriage he denyed not to be a Gueſt when his preſence was welcome to them. He had opportunities of inriching himſelf as well as other men. Honours would have waited upon him if he had pleaſed, without a Miracle. It depended upon himſelf alone to become the greateſt man in the world. And the pleaſures which others ſeek would have purſued him, if he had but given them encouragement. Herein he made himſelf glorious, and hath left us a noble example; that he was mortified to all theſe carnal delights, when they were ready to thruſt themſelves upon him; that he denyed the deſires of wealth, when it would coſt him no more pains, than to receive it; and that he refuſed all the Kingdoms of the world, which would have eaſily diſpoſed themſelves to his obedience. He walkt into Cities and Towns; and was ſtill as unſupported from the world, as he was in a wilderneſs. He lived in the thickeſt of its temptations; but none of them could faſten or ſtick upon him. He had power at will, and his will ſet bounds to it when it had none of its own. He was a Soveraign Lord, but made no advantage thereby, ſave only to be better, and to do more good than any of his ſubjects. He uſed greater moderation in all injoyments, than thoſe did on whom he beſtowed them. He lived in a ſenſe of the Spiritual World, while he was a man of this, and incompaſſed about with our infirmities. He was a ſtranger to all the evil manners and cuſtoms of men while he was familiar with themſelves; and he teſtified againſt their wicked deeds while he kept them

them company: Nay, he purified many by his example, remaining uncorrupted by any of theirs. And truly such a life it is that you are to lead. Your way to *Jerusalem* lyes through the World. You must not think to step into none but Religious Houses, or to fall into no company, but that of the Pious: much less must you expect to lye immur'd from the spectacles of Vanity; and to secure your self from temptations within the incloſure of high walls which they cannot climb over to approach you. But your manner of life will lead you through the crowd: your way will bring you into open fields, and expose you oftentimes to the throng of sensual objects; against which you will have no defence but your own valourous resolution. You will not be able to refuse them your company, or to pass along without their acquaintance. It will not be at your choice whether you will see, and hear, and feel those things that are amiable and delightful: nor can you stop your ears so close, but you will perceive they invite you to a friendship with them. Your skill and your courage therefore consists in this; that in imitation of your Master *Jesus*, you live and converse with all these things as as man that is *Dead*. You must keep them company in such a sort, that they may find it is but the shadow of you that is among them, and that they do not possess your self. Let them know that they may as well invite a Ghost to their intemperance, uncleaness and greediness of the world, as waste their time in soliciting of your affection. Make them feel that is but half of you; and the worser half which walks among them; and that it is impossible they should have the better part. Let men have your company, but be not partaker with them in their sins. Follow your affairs

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like other folk, but take heed and beware of covetouſneſs, and watch that you be not overtaken with ſurfeiting and drunkeneſs or the cares of this life. Let the World underſtand that you can ſee it every day, and not fall in love with it: that you can deal and traffique with it if need be, and yet not be unrighteous: that you can behold all its honours, and not be ambitious: that you need not hide your eyes from its beauties, and yet remain your own, and live in purity of heart. Beware of pleaſing and humouring any of your ſenſes. Suffer them not to feed too greedily upon any object, leſt your ſoul be inchanted and caſt into a forgetfulneſs of *Jeruſalem*. And remember alwaies that you are to uſe all theſe earthly things rather of neceſſity, than of choice: and to afford them your company, but not your friendſhip.

And this, let me tell you, is a more excellent and uſeful life, I may add, more laborious too, than any other; though the auſterities of Monks and Hermites ſeem ſo grievous and horrible affrighting. Notwithſtanding all the ſharpneſs they injoyn themſelves, they reap a great deal of eaſe who are ſequeſtred from publick offices, and live without the incumbrance of many affairs. Though their Rules to which they are tyed appear ſo rigorous, yet they are neither ſo many in number, nor ſo thorny in their nature, nor have ſo many faces, as thoſe which bind a man of exact integrity in civil life. They have but a few things to imploy them, and he is ingaged in a multitude; and they have the ſame things to do over again, but his Rules vary with a thouſand circumſtances. It is a pleaſure to avoid the pains of well doing among thoſe that are evill. It is a repoſe to have but few enemies, and thoſe ſuch

ſuch as have been beaten an hundred times. Theſe people may have ſome other glory, but that of overcoming difficulties methinks belongs not to them. Moderation is a vertue much more toilſome, than their Sufferance. That hath a thouſand ſeveral faſhions, whereas this hath no more than one. It is no wonder that a man ſhould be good where he ſees nothing that is bad. He may well keep his innocence where it is hard to loſe it: and ſoon ſecure his ſoul when there is nothing offers to rob him of it. He is a very unfortunate man (as I have heard ſomebody well expreſs it) who drowns himſelf in that place, where he can ſcarce find water enough to quench his thirſt. His hap is exceeding hard who ſhall take a ſurfeit, where there is ſcarce ſo much victuals as will break ones faſt. But when we are throng'd with temptations, and beſet with enemies; when there is battery planted againſt every gate; and not one of our ſenſes is free from aſſault: then it is a buſineſs of ſome labour, and it deſerves praiſe, to ſecure our ſouls, and to defend them bravely in ſuch a violent ſtorm. To eſcape drowning when we are upon the Sea, when the winds are boiſterous, the channel dangerous, and we are caſt among rocks, and have ſhelves and quickſands very near us on the right hand and on the left; is a buſineſs that calls for an excellent ſkill, and a very even ſteerage, and ſuch an experience as cannot be learned without a great deal of pains and diligence. Then Piety will thank us for our Love, when we are courted by Vice. And we ſhall ſeem to have done ſome honour to Goodneſs by cleaving to her, when we had large offers to become bad. So that I cannot ſee by what merit the *Secluſe* do aſſume to themſelves the title of *Religious* more than others: ſeeing they give a greater proof of their

their Vertue who are in the World, and the World is not in them; than those in whom indeed the World is not, but they also are not in the World. It is more glorious to beat an enemy, than to fly away from him; and it requires a greater spirit to maintain a Breach, than to hold out within the Walls.

Not that I discommend Solitude at your first setting out, or would have you neglect it at certain seasons through your whole journey (for you shall know the use of it better hereafter) but it is not fit to design to live alwayes in secret, if it be possible to live and be safe in the World. This I would have you think is the more perfect life, and more like to our Saviours: and therefore aspire to it; and stay not in the other any longer, than only to fit and prepare your self for this. And tell me I beseech you; do you not think it possible for a man to have his heart in the World, when his leggs and arms are out of it? may it not dwell in his fancy, when he sees it not with his eyes? May he not please himself in the shadow and image of his old friend, which he sayes is dead and buried? May not one leave his soul behind, when he withdraws his body from all the World? I wish there be not many of such Religious men and women: As on the contrary I hope there are not a few whose minds and hearts are shut up from the World, though they are, with it every day. Who have made a Cloyster for their souls, while their bodies are at liberty. Who bridle their appetites, and lay restraints on their desires; though they live at large, and are under no Vow but that of their Baptism.

Consider therefore how ridiculous it is to imitate another

another ſort of men, who hearing us ſpeak of forſaking the World, and renouncing all its Pomps and Vanities: Imagine that they ſhould throw away their rich garments, forbear the civility of a complement, or ſo much as a ſalutation, let their Gardens become wilderneſſes, and their Pictures make fires, with abundance of ſuch like follies. Alas! what have theſe poor things done that we ſhould revenge our ſelves upon them? what is their guilt that we ſhould be ſo ſevere and fierce againſt them? Is this the mortification the Scripture ſpeaks of, to execute our anger upon inſenſible things? It would ſeem more reaſonable, if when a man reads of *crucifying the fleſh*, he ſhould go and pierce his own body, and ſtrike nailes through his hands and his feet. And yet what blame doth it lye under, that we ſhould put it to that torment? or what is that which we kill by ſuch cruelty? No, no, we muſt turn the blow another way. We muſt cut of our affections from theſe worldly enjoyments. We muſt walk in the fleſh, but not after it. We may feel its deſires, but not follow them. We muſt labour to become poor in the midſt of abundance; to be humble in high places; to be temperate amongſt the baits of pleaſure; to uſe thoſe things well which cuſtome hath abuſed; to think of our ſelves in fine cloathes, juſt as we did before they came on our backs. And in a few words, to withdraw our ſelves from all the inveiglements of the world, not in the common way of removing our perſons from it, but by removing it from our eſteem and affections.

But I am affraid of running into that errour which I purpoſed to avoid, if I ſhould continue to give ſuch a large and punctual account of all that the Good man

ſaid in this Argument. And therefore I will keep more exactly to my method in what inſues, and contract the reſt of his diſcourſes concerning *Jeſus*.

You muſt look upon *Jeſus* (proceeded he) in the next place, as a perſon *that was highly contented, and very liberal in the midſt of the greateſt Poverty.* It would have been little leſs than a wonder (as the world now goes) if I had ſaid that he thought he had enough, though all the ground he trod upon had been his own; and that he was bountiful, though he had been able to pave his way with Silver and Gold. But he hath left us an higher pattern, and taught us even in our Poverty, to be charitable to thoſe who are reduced to greater neceſſities; and in the meaneſt condition to be better pleaſed, than worldly men are in the greateſt ſuperfluities and abundance. He had no lands nor yearly revenues, and yet the Hoſpitality was noble which he maintained. His incomes were uncertain, and yet he never complained or troubled his mind becauſe his eſtate was no better aſſured. His Diſciples were men of a ſmall fortune, and yet he labours to infuſe into them a moſt liberal diſpoſition. He ſtuck not to ſpend all the victuals he had upon the hungry multitude. He choſe to lay out the whole proviſion of his numerous family in one feaſt, rather than ſuffer them to faint who were come to hear his Word. Though he lived as a Begger himſelf, yet he kept a purſe for the Poor. Though he was ſupported by the Charity of others, yet he would be no more than their Steward, and receive their Alms to give it away. Great perſons miniſtred to him, but he himſelf was the Miniſter of all. His Poverty might have inriched himſelf, but he choſe by it to inrich others. And this truly ſeems to have

have been the proper effect of his being dead to the World. He felt no need of its Riches, and ſo he did not covet them. And he did not let them into his heart when they came to him, and ſo he was not unwilling to part with them. He thought the goodneſs of all theſe things conſiſted in their Uſe; and he knew no better imployment for them, than to ſend them to ſerve thoſe who were preſſed with want. You cannot therefore better pleaſe him, than by imitating this bounteous diſpoſition. There will nothing more indear you to him, than ſuch a generoſity, which may ſhew it ſelf in a mean, as well as in a plentiful fortune. Do you not obſerve what praiſes he beſtows upon a poor Widow, who had caſt all her living into the publick ſtock? It ſeems to me that it was a more pleaſing ſpectacle to him, than all the offerings of the Rich. Read but his famous Sermon which he made to his followers, and there you will find ſo many precepts of taking no care for meat, and drink, and clothes; and of giving away hoping for nothing again, that you will think he had a mind to recommend to them this contentedneſs and Charity above all things elſe. And leſt you ſhou'd fancy that all the acts of his Charity were miracles, which are no examples to us; or be like the Hippocrites, who imagine his precepts were given to upbraid our weakneſs, and reproach to us our fail, rather than to direct our practice: Obſerve the ſmart Queſtion which he aſks toward the concluſion of that Sermon, *Why call you me Lord, Lord, and do not the things which I ſay?* As if he ſhould have ſaid, Are you not aſhamed to call me your Maſter, and yet do nothing that I command? What miſchief is this that you ſhould acknowledge mine Authority, and yet not be governed by my Will? Luke 6. 46.

Away with this Hyppocriſie; Call me Lord no more, when you will neither do as I ſay; nor as I do. The very ſame words ſhould I now ſay to you, if I did not think that you were reſolved to tread in his ſteps; and that you eſteemed poverty with contentment the greateſt riches, and a liberal heart with a ſmall eſtate, the largeſt poſſeſſions. You will not fail, I know, to ſcatter your Charity as you go along to *Jeruſalem*. If you meet with any diſtreſſed perſon in your way, you will be ſure to do like the good Samaritan; and provide for his health and deliverance. Nay, ſpare not too ſeek for opportunities to do good: and ſince we live in an illnatured and hard hearted age, let your light ſo ſhine before men, that they may ſee *Jeſus* ſtill in the world. And indeed I have often beheld, to my great aſtoniſhment, a Poor Pilgrim give more largely to a charitable uſe, than a perſon of high condition in the World. There are many Rich Gluttons who will beſtow more upon their Doggs, than upon a needy *Lazarus*. I have heard men wonder they are not aſhamed to ſee themſelves out-done by people of a meaner rank; and that they do not fear the bowels of the Poor will groan againſt them, and complain to Heaven of their unmercifulneſs: But ſo it is, that they have hardned their own bowels toward them, and think that Heaven is as inſenſible of all their cryes as themſelves. Their hearts are as cold as ſtones; and you may as ſoon move a ſtatue to do good, as one of theſe Images of men. They are not crucified to the world, but they are killed in her embraces, and ſhe hath hugg'd them to death in her arms. The world hath poured too many of her favours upon them, and preſſed them to death with the weight of Silver and Gold. Their hands are faſt cloſed, their fingers are ſtiff and rigid: they

they hold their money ſo hard, that a dead mans hand cannot be more inflexible, nor hold that thing harder which he graſps when he is juſt expiring. Nothing but the example of the Lord of Life will be of any power to get them open. There is none but himſelf can breath ſuch a ſpirit into them, as will looſen the cold bands of death, and make them ſtretch forth themſelves to the relief of their periſhing neighbours. Propound therefore this pattern every where in your practice; and if men like not to be the followers of Chriſt on theſe terms, tell them they muſt look for their wages at the Devils hands. He hath as faſt hold of thoſe miſers ſouls, as they have of their money. Hell is as greedy as their deſires. It gapes for them, as they do inſatiably for Riches. And beſides, if there be any truth in our ſacred Books, they, and their riches, and their poſterity, ſhall rot and become as vile as thoſe whoſe miſeries they will not pitty.

And when you have well affected your heart with this heavenly-minded and compaſſionate *Jeſus*, then turn your eyes to another ſight, and behold in him *the deepeſt humility, and the moſt profound lowlineſs of mind, joyned with the greateſt perfections, and higheſt abilities that ever any man had.* If there were ever any man in the world that had cauſe to bear himſelf high, this was the perſon. His indowments were divine; his reaſons were inſpirations; his words were oracles; and yet blocks and trunks are wont now to lift up themſelves higher in their own conceit than he could be tempted to do. Never had any one ſo large a knowledge, that boaſted ſo little of it. His power was not to be equall'd on earth, and yet it did not domineer over the meaneſt creature. He could do what he would.

would with a word; but would not imploy the leaſt breath in his own praiſes. The very hemm of his garment was thought to be of a miraculous vertue, but it was touched with pride as much as himſelf. The wonders which he did, were alwayes accompanied with another wonder, that he took not the honour of them, but gave it to God. He was dead indeed not only to the outward world, but alſo to himſelf. He was not only inſenſible of the blandiſhments of fleſhly pleaſures, but of the flatteries of ſpiritual pride. He wrought ſuch miracles as to raiſe the dead, but they could never raiſe any ſelf-conceit, nor give vain-glory in him any life. He would have concealed his works, if Gods Glory had not been concerned in them more than his own. He would have ſtopt the peoples mouth as well as his own breath; and ſtifled fame as much as others ſeek to give it air, if it had not been for the good of the world that he ſhould be known. And therefore when the fame of him did fly abroad, it could carry no other news but that he was as humble as he was great. When he was ſo high in the peoples eſteem, that they would have advanced him to be a King, he choſe rather to remain a private man: When they would have carried him into a Pallace, and made him a Court, he liked better to ſteal away into a Deſart. Poor men were his Companions; Fiſhermen and the meaner ſort he took for his Attendants. When he was in his greateſt triumph, he was meek and lowly, riding upon an Aſs. When his ears were filled with *Hoſanna's*, he was going to humble himſelf to the ſhameful death of the Croſs. He was in truth no other than the King of courteſie and humility. A Prince that liſtned to the petitions of the pooreſt Supplicants; that ſtood ſtill to hear the cryes of blind Beggars; that would not

not refuſe a work of Charity becauſe of its vileneſs; and in one word, that ſtooped ſo low as to waſh his Diſciples feet, which was the meaneſt office of a ſervant. I need not tell you ſure for what purpoſe he did this, ſeeing he himſelf hath ſaved me the labour by that ſpeech of his to thoſe whom he had ſo waſhed, *I have given you an example, that you ſhould do as I have done to you.* Joh. 13. 15. Let me ſay to you therefore as he doth preſently after to thoſe perſons, *If you know theſe things, happy are you if you do them.* Verſ. 17. You muſt lay your ſelf as low as the duſt you tread upon in the way to *Jeruſalem.* You muſt not ſtudy Fame ſo much as Vertue. You muſt acknowledge God in all, and magnifie your ſelf in nothing. You muſt raiſe a name to him, and not ſeek your own renown. When you are praiſed, you muſt be the ſame that you are when men diſcommend you. You muſt think it dangerous, to aſpire to honours, and hunt after promotions. Let them find you as unwilling to receive them, as others are to forbear their Courtſhip towards them. Condeſcend to men of low eſtate, and ſort your ſelf familiarly with thoſe who are below you. Let the poor never be the object of your ſcorn; but think that pride doth render you poorer and more deſpicable than them. Remember to ſtoop to the meaneſt offices of Love, whereby you may ſerve your Brethren; and when you have done them, think that they are to be done again when their needs require them. And that I may not ſeem to impoſe any heavy burthen upon you, do but look at *Jeruſalem*, and ſee how *Jeſus* is advanced by humbling himſelf; and you will not need any exhortation to this Vertue which before I ſo much praiſed, and now again commend to your affection. Many of the Angels, they ſay, made it their ſtudy to raiſe themſelves higher than they;

they were, but miſcarried in the enterpriſe, and were not able to effect it. They tryed their wings, and began to ſoar a loft, but they failed them ſadly, and let them ſuffer a ſhameful fall. But *Jeſus*, on the contrary, ſtudied to be a great deal lower than he was; not only lower than the Angels, but inferiour to men, even the vileſt of men. The iſſue of which was, that you ſee him exalted at Gods right hand, and he hath raiſed himſelf thereby, not only to the places from whence thoſe Angels fell; but to ſuch a dignity that he is higher than all principalities and powers, and hath the nobleſt creatures put in ſubjection under his feet. Be a follower of *Jeſus* therefore in his Humility, depreſſing your ſelf as low as you can in your own thoughts; for that is the way to raiſe your ſelf to the higheſt pitch of Glory, and to be made equal to the Angels of God, who have kept their ſtation, and alwaies had their dwelling at *Jeruſalem*. And it may not be amiſs the more effectually to excite you, if you conſider how thoſe noble perſons have preſerved their firſt habitation, and remained ſo long in the Cœleſtial Court. Was it not by humbling themſelves to the meaneſt imployments, to which the Soveraign of all orders and ranks of being in the world was pleaſed to aſſign them? Are they not content to come and wait upon the pooreſt of us, and to ſerve as a Guard to the moſt abject of the Sons of Men? Let us not refuſe then to ſubmit to any condition of life, wherein our wiſe Governour thinks good to place us, nor imagine any office below us, in which we may be uſeful and ſerviceable to our neighbours. If we had no greater example than the Angels, it might well be expected that we ſhould not diſdain to appear in the meaneſt dreſs; but ſince the Lord of them all is pleaſed to become our pattern,

pattern, and to abaſe himſelf far lower than they, it ſhould make us love to be all over covered with this Humility, and to eſteem it the moſt glorious Robe that we can wear. And truly, if our hearts were touched with ſuch a Charity to others as he was indued withall, we ſhould not ſtick to bow our ſelves, though we were never ſo high, to the vileſt ſervices, for the ſuccour and help of thoſe whoſe miſeries implored our aſſiſtance.

Let me propoſe to you therefore the bleſſed Jeſus in the next place, as a perſon that was very *full of love, tenderneſs and bowels of compaſſion towards thoſe that deſerved nothing; nay, towards thoſe that deſerved ill at his hands.* He was ſo diſpoſed to do good, that they could not miſs of his kindneſs, who neither deſired it, nor were willing when it was offered to receive it. He did not only pitty the weakneſs and infirmity of his Diſciples; but had a feeling of the ſufferings of thoſe who were ſtrangers: neither was he only kind and benign towards Supplicants; but his heart was tender to the perverſe, untoward, and ungrateful people. There was nothing of roughneſs, ſowreneſs and incivility in his manners; but they were ſmooth, ſweet and full of Courteſie. His heart was not at all pinched and narrowed by the Love of himſelf; but it was inlarged into ſuch an univerſal Charity, that he ſeemed to forget his own concerns, the better to provide for the good of others. The Inſtances of his benignity and good nature are ſo many, that to reckon them all, would be as long as to tell a ſtory of his whole life; for *he went about doing good.* It was his work and imployment to do benefits to the world. He was the Sun of Righteouſneſs, that run a long race for no other

prize, but only to have the honour of ſpending his beams. He rejoyced to ſpread his healing wings over every place. It was his pleaſure to ſhed his influences, and to make all that ſaw him ſenſible of his flames. The Patients that ſolicited his healing power, were innumerable; and the Cures which he wrought were not fewer than they. He lived all his time in a kind of Hoſpital; being thronged with ſick men, with *Lazars*, and other diſeaſed folks. And though it were turned ſometimes to a Bedlam, by the company of Dæmoniacks and phrenetical people; yet he never complained of the burthen, but chearfully entertained the occaſion of putting them in poſſeſſion of their wits again. Never did he ſend any man away without ſatisfaction to his deſires; but he caſt out Devils, cleanſed their Leproſies, cured their Palſies, untied the tongue of the dumb, opened the eyes of the blind, reſtored feet to the lame; and beſides relieved their neceſſities, had compaſſion on their hunger, and fed their bodies and their ſouls both together. The Whole Country ſeemed to be his family, and if he had been the Father of them all, he could not have been more tender, or yearned with greater bowels of mercy towards them. The oppoſition and contradiction of brutiſh men did not alter the ſweetneſs of his diſpoſition towards them: but he continued to do them good, to beſeech and entreat them, to weep over them, and ſigh for their Infidelity. And when it grew to ſuch an height, that they ſought to kill him who had ſaved the lives of ſo many; yet ſo great was his Charity, that he paſſed by their offences; ſought not for revenge, which it was eaſie for him to find; and to ſpeak all in one word, forgave the moſt ungrateful enemies that ever were. I believe you will eaſily grant, that it is a matter

matter of leſs difficulty to forgive the injuries we receive from one that never was obliged to us; than to pardon him to whom we have expreſſed the greateſt kindneſs, and uſed with the higheſt civility, eſpecially if his malice ariſe ſo high as to ſeek our life. And yet ſo loving was our Lord, and ſo deſirous to ſet us a noble example; that he never expreſſed greater Charity, than when he had the greateſt reaſon to be incenſed. He freely remitted the wrongs of thoſe who not only hated him without a cauſe, but who had great cauſe to love him above all the world. And, though the wrongs were as great as the benefits he had beſtowed, and they were beyond all meaſure; yet, as his benefits did not make them become his friends, ſo their wrongs could not make him become their enemy. What greater malignity is there than that which moves men to bereave others of their life? and what greater Charity than that which indeavours to preſerve it? We can conceive of none higher, unleſs it be this, to ſacrifice our own life, for the preſerving of other mens; eſpecially of theirs that take it away. And ſuch was the Love of our Lord, who was ſo great a friend to ſo great enemies as ſought for that which he was ready to offer for them. You know very well his words upon the Croſs, when he made interceſſion for the tranſgreſſors, ſaying; *Father forgive them.* Could he more effectually at that time teſtifie his kindneſs, than by ſuch an indulgence in the midſt of that cruelty toward him? What do we expect more from a Parent, than that he ſhould overlook the faults of his children when they repent and ſubmit themſelves to him? And yet our Lord uſes theſe men with greater clemency, and gives them his pardon whileſt they were committing of the fault. Nay,

he not only forgave them himſelf; but deſires God to grant them remiſſion too, that he might be the only ſufferer, and they be free from puniſhment.

You ſee then how your way lyes, if you will travel to *Jeruſalem*, and deſire to be with *Jeſus*. The roughneſs of your way, and the aſperities of mens manners, muſt not ſpoil the ſmoothneſs of your ſoul, nor exaſperate your ſpirit: but you muſt be loving and kind to all, even to the greateſt offenders. Nay, if your nature be crabbed and auſtere, you muſt look ſo ſtedfaſtly upon *Jeſus*, and ſteep your thoughts ſo long there, till he infuſe himſelf into you, and change the harſhneſs of your diſpoſition into a ſweeter humour. The way to *Jeruſalem*, I aſſure you, is full of ſad ſpectacles which will afford you no other pleaſure but that of having a tender ſence of their miſeries, and doing of them good. You muſt be civil and affable to every one you meet upon the rode. You muſt pitty and ſuccour thoſe who are ready to periſh. You muſt counſel and adviſe the ignorant, and thoſe who are out of the way. You muſt bleſs thoſe that throw a curſe at you as you go along. You muſt pray for thoſe that do you wrong. And if any fellow-traveller to whom you have afforded your help, ſhould prove a robber, and make an aſſault upon you; you muſt ſtill preſerve your love to him, and not ſuffer him to rifle you of your grace to forgive him. And indeed, when we conſider how much more reaſon there is that we ſhould do good to others, than that God ſhould do good to us; and when we think alſo how much more he hath done for us than we can do for others; and when we remember withall that they are our equals in the chiefeſt things, and that in ſome they may be our ſuperiours, when as he is ſo much above

above us in all; it will ſet our hearts wide open, and make them free and generous, though they were never ſo faſt locked and barred before; and render them ſoft and tender, though they were as hard and ſtubborn as bolts of Iron. We ſhall not then be backward to forgive injuries, to do good to enemies, to repay wrongs with courteſies, to bear with mens folly and weakneſs, to envy no mans proſperity, but to rejoyce in the good of all, as if it were our own happineſs. But poor *Pilgrims* will find themſelves in ſuch need of the charitable help and comfort of others, that I think it is not neceſſary to preſs you any further to this thing which will be nothing more, than *to do to all as you would that all ſhould do to you.*

Let me therefore proceed to tell you how *Jeſus bore the contumelies, reproaches, and ſlanders of others with the greateſt meekneſs, though he was a perſon of the greateſt quality, and of the higheſt dignity and worth.* No man ever did things with a better grace, or deſerved more to be accepted with admiration and praiſe; and yet there never was any perſon entertained with greater ſcorn, or ſuffered more obloquies, and ignominious uſage from the World. But did he receive them with that choler and wrath, which they who call themſelves *High Spirits*, do ſuffer their ſouls to be tranſported withall? No ſuch matter; but he was dumb as a Lamb before the ſhearers, and did not ſo much as open his mouth; though conſidering his high birth, and the manner of other men, he was tempted to roar like a Lion, and ſpeak with a voice of thunder againſt his inſolent deſpiſers. I will not recite all the vilifying language, nor give you a catalogue of the contemptuous actions which he was affronted with; but leave

it

it to your own diligence to obſerve them, and together therewith the mildneſs of his ſpirit, and the admirable temper and moderation of his mind in the ſharpeſt provocations to anger and diſpleaſure. When they called him Devil, he confuted the calumny by not ſuffering the leaſt ſpark of that helliſh fire to kindle. When they ſaid he was an Impoſtor, and came to deceive the world, he was only excited thereby more boldly to ſpeak the Truth. And when they charged him with treaſon, he aſſerted his innocency by no other means, than ſubjection of himſelf to the vileſt death. When they ſcourged him on the back, and buffeted his face; he did not ſo much as return them a laſh or a blow with his tongue. When they committed all the outrages that could be deviſed upon him, they only ſerved to prove how free he was from paſſion and rage. Which methinks ſhould be ſufficient to cool the boiling heats of the fierceſt ſpirits; and to quench the intemperate fires that burn in the moſt inraged minds. There is no man that can boaſt of ſuch an extraction as his, or that can endure ſuch indignities: and therefore it is inſufferable that mens paſſion and anger ſhould take countenance from the quality of their perſons, or the quality of the reproaches that are offered to them. No, the nobleſt men in the World ought to extinguiſh theſe flames by ſuch a glorious example, and to put up offences and ſcorns quietly without anſwering and returning the like again. And I beſeech you to learn this leſſon well if ever you mean to arrive at *Jeruſalem*. You will have very great uſe of it, and will find it impoſſible to hold on in your journey, unleſs you be fortified with this meekneſs of ſpirit, and can be content to be deſpiſed and ſet at nought, to be eſteemed a fool, an ideot, or any thing elſe that men pleaſe to call

call you while you are about Gods buſineſs and doing his will among them. The very way to *Jeruſalem* is loadned with many reproaches, and therefore they who are in it muſt not expect to have a priviledge of ſuſtaining none of them. A man cannot take a Pilgrimage through ſuch a world as this, and meet with no affront and unworthy uſage in his paſſage. Your very habit and faſhion, I mean your manners and courſe of life are ſo different from theirs, that they will not love you, though in all things elſe you pleaſe them well enough. A mortified life is a reproach to thoſe who are diſſolute. And if they cannot find in their heart to diſcommend *Jeruſalem*, it is a grievous rebuke to them that they do not travel with you thither. You diſturb them ſo much, that you muſt either have their company, or their calumnies. They muſt either do well, or ſpeak ill of your doings. They are exaſperated hereby to ſlander you, that they may juſtifie themſelves; and to follow you with backbiting language, to excuſe the not following of your pious life.

It is the part now of a gallant ſpirit to deſpiſe their revilings as much as they deſpiſe you. You cannot expreſs greater magnanimity than to neglect theſe little barkings, and not ſo much as lift up your ſtaff againſt thoſe that purſue you with them. Let them know that they are below your anger, and that your reſolution is not to be moved by their petulant ſpeeches. As you think that Temples and Kings Palaces are not diſhonoured when the doggs that come by do lift up their leggs againſt them; ſo you muſt not think your ſelf the worſe for the diſreſpects, the aſperſions and contemptuous language that you meet with all in the world; but be is as little concerned in them as *Jllus. Orat.*

you

you are in the rudeneſs of thoſe impudent creatures. Let them have not ſo much power over you as to make your tongue ſtir, unleſs it be to bleſs them: impoſe a perfect ſilence on your ſelf, except it be to ſpeak to God, and not to anſwer them. But of this ill treatment which you muſt expect, and your meek indurance of it, I ſhall have further occaſion to admoniſh you ſome other time.

Let me now lead you to take a ſhort glance *of his admirable Patience under unheard of ſufferings, though he was a perſon no leſs ſenſible of pain, than he was innocent, and deſerved to be freed from it.* For which I ſhall refer you to the Hiſtory of his bloody and cruel Death, where you will behold an heart ſo reſigned to God, that the greateſt torments could not make it recoil back into Self, nor ſeek for eaſe in any other place than in union with his Will. All that I ſhall ſay in this argument, is, that you muſt learn thereby to indure all things, with a conſtant ſubmiſſion to the Divine pleaſure and appointment; without thoſe murmurings and complaints which are apt to accompany the croſſing of our Deſire. For we have a great deal more reaſon to do ſo than He, in as much as though we may be innocent toward men, yet we are not ſo toward God; and if our offences were puniſhed according to our deſert, they would receive a ſharper chaſtiſement than that which we indure. He ſuffered for well doing, and we for ill; he bore other mens faults, and we our own; he indured much, and we little: and therefore it will be a great ſhame, if when our ſufferings are little, our repinings are great; and when we ſuffer what we deſerve, it makes us ſo reſtleſs and impatient, that we add to our ill deſervings. I pray you therefore

fore to fortifie your ſelf with a great ſtock of this Vertue of Patience; for, I muſt tell you, ere long a number of things that will try its mettle, and ſhow you in what great need you will ſtand of it in your way to *Jeruſalem*.

For the preſent I will divert your thoughts from theſe ſad ſpectacles, and carry you to more pleaſant contemplations. Behold then how *Jeſus was much with God by Meditation, Prayer, and devout affection, in the midſt of all his buſineſs, and in a great crowd of followers and attendants*. He lived, as I ſaid in the World, but in that he ſought for ſolitary places, and abſtracted thoughts. When he was with the people, He never forgat God: upon all occaſions He took notice of him, and in whatſoever he did acknowledged him. But beſides, he deviſed many times of retirement, and was wont, upon a remove, to ſend his Diſciples away before, that he might ſtay along with him. Nay, ſo desirous he was of his heavenly Solitude, that ſometimes he continued a whole night together in Prayer and holy thoughts. And ſo truly would I have you do in your Travels: Take the advantage of any Shades or Groves that you ſhall meet withall, for ſecret conference and diſcourſe between God and your Soul. Repoſe your ſelf as long as you can in thoſe cool and ſtill places, and there invite Heaven into your Society, and prepare your ſelf for the preſent it will make you of the beſt of its bleſſings. Nay, I would have you form your ſelf ſuch occaſions as oft as you are able, and contrive opportunities for privacy and incloſed thoughts. Build a great many little Arbours with your own hands, into which you may withdraw your ſelf and be alone. Get out of the throng, and make

all affairs give way to the entertainment that God will give your ſoul in his bleſſed company. Bid them ſtand aſide a while and not preſume to diſturb the buſineſs which you have above. Let every thing underſtand that you are entred into an holy place, whither they muſt not dare to approach. And when you are thus ſequeſtred, let me tell you this for your comfort, that you will have the faireſt proſpect before your eyes that is to be found on this ſide *Jeruſalem*. You will ſee the Glory of God that ſhines in all the world; you will hear the muſick which all his creatures make in his praiſe; you will be raviſhed with the taſte of his goodneſs, which you will feel him pouring out on every ſide; and in one word, you will behold ſo much of the Beauty of *Jeruſalem* it ſelf, that you will travel with the better courage thither. But that in which I would have you ſpend the greateſt part of thoſe private ſeaſons, is in thinking of your own eſtate, and comparing your life with the life of *Jeſus*. Let him be your companion when you are alone: look ſtedfaſtly on his face, and obſerve what reſemblance you bear to him. Pray him to draw and deſcribe himſelf more exactly upon your ſoul, and to ſupply all the lines that are ſtill wanting to render you an accompliſhed Image of him. Shew him how deſirous you are to be conformed in all your thoughts, words, deſires, and actions, to that excellent model of perfection which he hath given you in his own example. Let him know how much you are in love with him, and that you wiſh for this above all the world, to be like to him. It cannot be thought that he will deny your deſires, or let your indeavours want his help for the making you more compleat in him. You will come out of theſe ſecret places with a great luſtre, and iſſue forth with a greater

a greater force and power to follow the ſteps of your Saviour. Your face will be indued with ſuch a brightneſs, and caſt ſuch a ſplendor round about, that it will be ſeen by all that you have been with *Jeſus*. Who can expreſs the pleaſures that hide themſelves in theſe retreats; or tell the contentments that are locked up in thoſe unfrequented cloſets? Do but enter into the firſt of them that preſents its ſelf, and there will need nothing more than the ſenſible delectation which you will find in it, to invite you to ſeek ſuch ſilent retirements. Theſe quiet places are the reſemblances of the ſerene regions about, and little models of Heaven. They are hung round about alſo with a great many Pictures of *Jeſus*, which will raviſh your heart, and draw it out of your body to ſnatch it up to himſelf. In one corner you will ſee him pictured as the Lover of men; and in another you will behold him in the greateſt abaſement and humility that ever was. On this ſide you will ſee him dealing his charity to the Poor, and on that he will diſcover himſelf attending on the Sick. Here his Meekneſs, there his Patience will be lively repreſented to your eyes. In one place you will find him pouring out his Inſtructions, and in another pouring out his Blood for the Good of men. And from every one of theſe you will receive ſuch touches, and feel your heart ſo wounded; that you will never be more inamoured of him, than when you and he thus meet alone, and he makes this private viſit to your Soul. There he will open his very heart to you, and let you ſee how much you are in his favour. There he will impart to you his conſolations, and fill you with his Spirit. Your mind will there be illuminated, your affections inflame, your reſolutions ſtrengthned, and all your faculties invigorated with a greater chearful-

neſs to obedience to his Will. And therefore do not fail as oft as you can to get out of the duſt and heat of this World into theſe cloſe and cool walks which *Jeſus* frequents. For, though the dews of the Divine Grace fall every where; yet they lye longeſt in the ſhade. Theſe ſugar'd drops do love moſt to ſtay in the ſolitary places. And when you can find no where elſe this milk of Heaven wherewith all things are nouriſhed and refreſhed; you will be ſure to meet with plenty of it in theſe hidden receſſes.

But then I muſt remember you, *That in the greateſt, moſt open and full manifeſtations of the Glory of God upon Jeſus, he was very private too, and cared not for having it publiſhed and talkt of abroad in the world.* When he was tranſfigured in the Holy Mount, you read that he went aſide *privately* with a few of his Diſciples, which may well commend unto you the love of retirement: And that brightneſs alſo wherewith he was cloathed, he commanded to be concealed as a great ſecret till a fit ſeaſon to divulge it; which may well teach us to keep to our ſelves what paſſes between God and our ſouls, till others may be concerned in it as much our ſelves. You may referr this perhaps to the Humility of his Spirit, but yet I thought good to adviſe you of it alone, becauſe it deſerves a particular conſideration. There is a vanity you may be guilty of if you heed not this, of glorying when you come abroad again, of the ſecret communication that you have had with *Jeſus* in the time of your ſolitude. For I obſerve it is the Genius of ſome who profeſs acquaintance with Him, when they feel any delicious joyes exceeding the common ſort (which perhaps are indulged only in favour of their weakneſs, and intended meerly to cheriſh their preſent

preſent childiſh condition) to blame them every where, and report them to others without any great occaſion for it. They think it a piece of Religion to communicate their experiences to the next paſſenger they meet withall: They love that others ſhould know how nobly they are treated: and ſo they lay a double ſnare, one for themſelves by the high conceit which they may raiſe in others of their excellencies; and a ſecond for their neighbours, by the diſcouragement they may feel for want of ſuch elevations. If your ſpirit therefore be at any time tranſported; if God ſhine into your heart very brightly, and darken all this world in your eyes by cauſing his glory to cover you; I beſeech you caſt a cloud about it, that no body elſe may ſee it, unleſs the good of others make it neceſſary that it ſhould be revealed. Draw a vail over your face when it is ſo radiant, leſt by ſhining too brightly upon others, it hurt their eyes; and the reflection of it prove dangerous to your ſelf. As when you are in the World, you muſt not forget to be private with God, ſo when you have been the moſt with God, it is ſafeſt to keep it private from the World.

It may be ſeaſonable here to add, that *while He maintained this delightful Converſe with God for his own benefit, his life was moſt profitable to others.* Prayer and Meditation did not hinder his labours; but they were ſpurrs to induſtry, and made him more careful to do his work for which he was ſent into the world. He was not only attent to his own ſpirit that it might be kept with God, but he watcht for advantages of bringing the hearts of others to him. Much leſs did he ſpend his time in pleaſing amuſements to think how much he was in the favour of Heaven; but he iſſued out

out of theſe delicious thoughts, and took as great a pleaſure in introducing others into the ſame favour. There was no hour paſſed, but he did ſome good or other to the world. The finiſhing of one undertaking, was but the paſſage to another. When he ceaſed to do any thing, it was only that it might begin again. The change of his labours ſerved him inſtead of a repoſe. And to do a new work was all the Reſt that he deſired. His greateſt pleaſure was to do a pleaſure to other men. He choſe rather to want his meat, than ſuffer them to want his help. The greater pain there was in any buſineſs, the more he delighted in it: and pleaſure could not win his love, but by means of the labour which did bring it forth. In which diligence it concerns you very highly to imitate him, if you mean to aſſure your arrival at *Jeruſalem*. The world is then to be feared, when it finds us empty and void of employment. We are ſafe enough, though we live in it, if we do not live in Idleneſs. While we have ſomething elſe to do, we ſhall eaſily reſiſt it, and turn aſide the ſtrongeſt of its temptations. You muſt not be at leiſure to go about any thing that is bad. You muſt deprive vice of all means to approach you, and let it have no time wherein to make its aſſaults. Whenſoever it attempts to enter, let it find that you are full, and that there is no room at all for its entertainment. Let the ſolicitations of the fleſh ever come out of ſeaſon, and know that you have not a moment but what is præ-ingaged to ſome other imployment. When any temptation deſires to ſpeak with you, let the anſwer be ready, that there is other company within, and that you cannot attend it: and when it would violently draw you away, let it find you bound and held very faſt by ſomething elſe. Finally, be unwearied in well doing,

doing, and allot every portion of your time to ſome honeſt uſe or other: So will the world deſpair of winning you to her deſires, when it alwayes takes you otherwiſe buſied, and perceives that all your hours are deſtin'd to other purpoſes. And truly if this were the conſtant end of our living, to do good, or to receive it, it would prove the Bane of ſo many unprofitable thoughts when we are alone, and ſo many unprofitable words, when we are with others; that we and the World would be very much amended by it.

But now it is time to draw to an end of this diſcourſe, and therefore I will only give you a ſhort remembrance of this one thing more, *that Jeſus was very ſtrong to reſiſt the temptations of the Devil in the midſt of his greateſt weakneſs, and had a great Faith and confidence in God in the midſt of the greateſt dangers, and moſt ſudden ſurpriſes.* His long hunger was not ſo ſharp, as to provoke him to take any undue means for its ſatisfaction. When his Diſciples awaked him in the middle of a tempeſt, his heart was not terrified, nor his thoughts diſordered; but he gravely reproves the ſmalneſs of their Faith. He ever held Heaven faſt by the hand, and whatſoever it was that aſſayed to ſhake his conſtancy; he ſtood firm, and would not be moved ſo much as to doubt of the preſence and power of God with him. Be you ſure to have this Faith and powerfull confidence of his alwayes in your eye: for you muſt not expect (as I ſhall ſhortly tell you) to paſs to *Jeruſalem* without many conflicts. When you are moſt infirm, your enemies will moſt ſtrongly aſſault you, and ſtrive to hale and draw you another way. Your afflictions will give them reſolution, and in the time of your languiſhments they will take to themſelves

ſelves the greateſt courage. Whatſoever other weakneſs therefore you labour under, be ſure you be not weak in Faith; and when all other ſupports in the world fail you, remember to cleave and adhere cloſely unto God. Keep awake a ſenſe of his preſence with you, by often thoughts of him; thruſt your ſelf into his arms continually by a firm truſt in him; be ſtrong in the Lord, and in the power of his might, by taking hold of his Almighty Goodneſs. And then let your Adverſaries be what they will, whether from within, or from without; Let their Armies be never ſo numerous which are ſet in battel againſt you: Doubt not but through an holy confidence in God, and the fervent prayer of Faith for the aids of his Spirit; they ſhall all diſband and fly away like ſo many heaps of duſt before the wind, and yield you the victory which they promiſed to themſelves. In this aſſurance I think it is beſt to ſeal up the ſecrets of that ſentence which I have been ſo long diſcloſing to you. For; though there are many other things remarkable in *Jeſus* (as you will ſee if you frequently faſten your eyes upon him) yet if I ſhould enumerate them all, I muſt turn over the leaves of the whole Goſpel, and unfold them to you. The particulars alſo that I have mentioned, are ſufficient to give you ſuch a taſte of him, that if you like them, you cannot but delight to ſeek out all the reſt your ſelf; and therefore I ſhall not deprive you of that pleaſure, preſuming that you are not inſenſible from what hath been ſaid, that there is no greater than to know and to follow *Jeſus*.

CAP.

Cap. XVI.

Of Faith in Jesus. How imperfectly, or obscurely it is commonly expressed, to the great danger of Christian Pilgrims. What the true notion of it is, which cannot deceive us.

AND truly herein it was not mistaken, for though he spoke these last words with an accent very sharp, yet the Pilgrim hath often since said, that he thought his heart made a shriller Eccho, and bade him *Follow Jesus*. It is not in the compass of my power to relate the contentment which the poor man took in this discourse. He felt rather an excessive joy, than a bare satisfaction, which gave many indications of it self, though it could not be expressed. But the first words, as I remember, which he uttered when the other made a little stop, was this vehement exclamation. O Sir, how happily have you undeceived me! I have thought sometimes, that the way to *Jerusalem* lay most of all through Churches; and that a Pilgrim had little else to do but only to hear Sermons very oft, and read good Books, and make many prayers; and that in these the very life of Religion did consist. Nay, I have been perswaded to think that he had no other task but only to *Believe on Jesus*, and that he would take care to carry him to *Jerusalem*. But thanks be to God and you, I have now heard another lesson, which I will study to learn my whole life. I find my self already so much in love with *Jesus*, that I believe I shall carefully mark every step of his holy feet, of which he hath left us any print; and indeavour to tread

in them, following of them with as much exactneſs as I am able. He would have added a great many more proteſtations of his hearty intentions, but that the Guide thought it fit to lay hold on this occaſion to inſtruct him a little further about thoſe things wherein he had been ſo greatly abuſed. Having let him know therefore that he was no leſs pleaſed than himſelf to ſee ſo ſudden a fruit of his labours, he proceeded to tell him that he had taught him nothing new in all his diſcourſe, nor ſpoke one ſyllable but what was comprehended in thoſe few words, if rightly underſtood, *Believe in the Lord Jeſus*. For, though Faith in Chriſt hath ſometimes a reſtrained ſenſe importing our truſt in him for help and ſuccour; yet when it ſtands alone by it ſelf, it hath a more comprehenſive meaning. It is ſo far from denoting ſuch a part of Religion as thoſe now mentioned, that it frequently compriſes the whole; and it muſt alwayes be conceived ſuch a part, as neceſſarily implies and inferrs all the reſt. I ſpeak now of the *Pilgrims Faith*, which you muſt carry along with you. Of which, whoſoever gives you any other deſcription than ſuch as this, doth but deceive you, *viz.* that it is ſuch an hearty perſwaſion of the truth, and goodneſs of Gods Promiſes, and of every thing elſe that he hath ſpoken, as makes us obedient in all things to his commands. There is nothing more viſible than this in the very firſt man of the Order into which you are entring: *Abraham* I mean, the moſt ancient *Pilgrim* that I read of, and the Father of faithful Travellers; Who being commanded by God to leave his own Country, his Kindred, and his Fathers houſe, moſt readily obeyed; in a perſwaſion that God would be as good as his word, and bleſs him with poſſeſſions ſomewhere elſe. He was the man whom God *called to his*

feet,

foot, and who marched whithersoever he would lead him: in resemblance to whom all his children are described in the Christian Church, as those *who follow the Lamb whithersoever he goes*. Conformity to *Jesus*, is absolutely necessary to make us such believers as shall inherit the promises. Though the general notion of Faith do not include obedience (being only our perswasion of, and assent unto the truth of what is delivered to us upon the testimony of God) yet saving Faith, that Faith which will carry us to *Jerusalem*, can never be understood without it. All the definitions you meet with, whatsoever they be, which separate obedience from this Faith, I do confidently assure you, are but a mere cheat, and a dangerous illusion. Obedience is so much of the nature of the *Pilgrims Faith*, that I say it again, it ought to enter its Definition. Which is as much as to say, that one cannot speak in any terms or phrases which are not deceitfull and liable to be abused, of that Faith which will bring us safe to Heaven; but he must make mention of the obedience it produces to the commands of our Saviour. This is the very thing that distinguishes saving Faith from that which is not saving; and therefore if this be left out when we speak of it, we may make men Hypocrites sooner, than sincere Christians.

But if I may be so bold, as to interpose a Question (said the Learned) I pray satisfie me why you call this the *Pilgrims Faith*: is there any else besides? There is, replyed his Teacher; we meet in this world with a Faith more gallant, fine and delicate, than the plain and homely belief which I have described. A *modish and courtly Faith* it is, which sits still, and yet sets you in the lap of Christ. It passes under so many names,

that I cannot ſtand to number them all now. It is called a caſting of our ſelves upon Chriſt, a relying on his merits, a ſhrouding our ſelves under the robes of his righteouſneſs; and though ſometimes it is called a going to him for Salvation: yet there is this myſtery in the buſineſs, that you may go, and yet not go; you may go, and yet ſtand ſtill; you may caſt your ſelf upon him, and not come to him; or if you take one little ſtep, and be at the pains to come to him, the work is done, and you need not follow him. It is indeed a reſting, not a travelling Grace. And ſuch a grand ſecret there is in it, that a man may reſt before he ſtir a foot; he may lean on Chriſt, and approach no nearer him than he was before; he may lay hold on him, and yet remain at the greateſt diſtance from him. It will carry you to the end of your way, before you are at the beginning: The very firſt ſtep of it, is to ſtay your ſelf: the beginning of its motion, is to be at reſt. Do you not ſee a ſtrange inchantment in it already? Is it not a magical operation, or much beholden to ſtrength of fancy, and the witchcraft of imagination? For my part I ſhould take my ſelf to be in a far worſe condition than *Ceſſius* was, if I ſhould be accuſed of vending ſuch druggs and dealing in ſuch dangerous charms. I would grant my enemies juſt cauſe to exclaim, and ſhould never expect to clear my ſelf, if I ſtood charged with ſuch incantations. There is no jugling ſo artificial, whereby I could hope to hide the deceit if I abuſed the world with theſe impoſtures. My own conſcience, I mean, would indict me, and pronounce my condemnation, though I think, if the greateſt part of the men among us, were to be Judges, I need not fear their ſentence againſt me. For the charm, I obſerve, is ſo powerful, and the faſcination of ſuch pleaſure,

sure, that the numbers are not to be told which are bewitched with it. The multitude goes in crouds in this wide road: the voice of the people cryes up this as the only way to Heaven. All the lewd men in the world are well contented to take this journey, which may be finished at one step; and to run this race which may be accomplished in a breath, and for which the last breath in their body may as well serve as any else. There is no man but he desires hold of Christ, and having heard that this is Faith; do what you can, it is not possible to beat off his hands. There is not a soul so wicked, but it applies to itself his righteousness, and fancies all its sins to be covered therewith. It is the sweetest thing in the world to cast themselves into his arms, and expect not to go, but to be carried to Heaven. They rest on him and him only for Salvation. They rest on him solely for it, that they are loth to stir a foot to contribute any thing towards it. They would have him take all the honour of the business to himself: and are desirous to do not so much as one good action; but leave him to do all, and impute his doings to them. Thus they imagine themselves to be the only advancers of *Free Grace*: and they think there are none but they that set the Crown upon Christs head. Such an admirable subtilty there is in this Faith, that they can serve their own interest by it, and yet seem all the while to be the best servants of Christ. They can promote their own desires, and yet sound aloud his Glory. They can invade his rights as much as they list, and yet be thought the only persons that make it their care he should not be wronged.

Nay, it makes men think, that God is beholden to them, for being so cautious as to give him nothing.

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He ſhould not be ſo much obliged, if they ſhould endeavour to become better. The only qualification that they know of for his favours, is not to be qualified at all to receive them. He owes it ſeems, much of Glory to their want of vertue. If they ſhould give him more than they do, he would have leſs. To bring any thing to him, would be to rob him, and take away from him. His Grace would loſe its name, if they ſhould ſtudy to attain it. They ſhould detract very much from the freeneſs of it, if they ſhould provide for any thing but only to receive it. It would not be ſo rich, if they were not poor and beggarly in all good works. His Honour relyes very much upon their weakneſs, and his Glory is ſupported by their imbecility. To be much in debt to him, is the beſt payment that can be made him. To win his love, it is beſt to be men of no deſert. And to be out of all danger of truſting to their own righteouſneſs, they judge it the ſureſt courſe to have none at all.

Theſe are the men who make the Grace of God ſo *free*, that he leaves nothing for himſelf. The riches of it is ſo abundant towards them, that he gives away all his own right. He makes ſuch liberal grants to theſe favourites, that there remains nothing as a Duty to him. He takes ſuch a great care of their pleaſure, that he forgets his own. And loves to let them have their will ſo much, that he ſuffers his own to be croſſed for their ſake. It is not he, it ſhould ſeem, but they that rule the world. His will bends to their deſires: and ſince they have no mind to be good; they have invented a way that he may love them, though they continue bad. He ſees them not (as they fancy) in themſelves, but in a diſguiſe. They

do

do not appear in their own colours, but in anothers dress. He doth not behold them naked, but covered in the Robes of Christ. And though they have a world of sins, yet they think to have them hid, while he looks upon their garments, and not upon them. And indeed so free is this Grace, that he can have no title to their obedience, but only their own gratitude. He holds his Kingdom and Authority, only by their good will. If they do what he desire, it is their kindness, and more than they owe him. Since Christ's obedience is personally imputed to them, he cannot in justice require any at their hands. Since he hath performed the Law in their stead, and made his righteousness immediately theirs, he cannot expect that they should perform it too, nor exact any righteousness of their own. For this would be to demand the same debt twice; and to call for the payment of a bond, which hath been already satisfied. In fine; He can claim nothing as his due, but must be content with that which they will give him: and it is thought the safest way to give him little or nothing, left they should at all abate of the freeness of what he is to give.

I hope your soul will never enter into this secret, nor follow the rabble in these groundless fancies. But you will rather put to your hands to pull down that Idol of Faith, which hath been set up with so much devotion, and Religiously worshipped so long among us: That dead Image of Faith which so many have adored, trusted in, and perished. I mean the notion which hath been so zealously advanced, how that believing is nothing else, but a *relying* on *Jesus* for salvation; *a fiducial recumbency upon him; a casting our selves*

selves wholly upon him and his merits; or an applying of his righteousness to our souls. And if you throw all those other phrases after them, which tell us that it is a *taking* of Christ, a *laying hold* of him, a *closing* with him, or an *embracing* of him; you shall do the better, and more certainly secure your self from being deceived.

For as to these latter expressions is it not visible at the first naming of them, that they are obscure, doubtful and metaphorical words? Is it not as hard to know what it is to *take* him, and to *close* with him, as it is to understand what it is to *Believe*? Whatsoever then you have been told of me, I doubt not but you will find that I direct you in a plain and honest path; it being indeed against my nature to like any thing which is intricate, perplexed, and so mysterious, that a simple man cannot comprehend it. Who is there that doth not understand me when I say, that to Believe is *so heartily to give your assent to the truth of the Gospel, that you live according to it?* What word is there of all these, that hath a doubtful meaning? or if ten thousand men should hear them, what possibility is there that among them all there should be found so much as one different sense about them? whereas those words, To take Christ, to embrace him, and close with him, are of such dubious signification, that both the act and the object (as we usually speak) have an ambiguous meaning. There are several wayes of taking, and embracing; and by *Christ* is sometimes meant his person, and sometimes his Gospel, or Doctrine. Now if to *Take*, be with our mind and heart to allow, approve, assent to any thing; then to take *Christ* in the first sense of that word, is to acknowledge him for the Son of God; the promised seed which he said

ſaid ſhould be ſent into the World: And to *take* him in the other, is nothing elſe, but that which I told you; To aſſent in ſuch manner to all that is ſaid of him, or he hath ſaid in the Goſpel, that we become obedient to his word. To what purpoſe then is it to uſe theſe phraſes, when there are better at hand whereby we muſt explain them? Since this muſt be ſaid which I have told you, why cannot it be ſaid at firſt? When things can be clearly expreſſed, why ſhould we chuſe to ſpeak them darkly? eſpecially ſince there can be no fruit of it but only this, that men are longer before they underſtand us; and perhaps at the firſt hearing of what we ſpeak obſcurely, their minds are impreſſed with ſome ſuch dangerous ſenſe which they form to themſelves; that all our explications cannot blot it out. It is of great moment, what mens ſouls are firſt imprinted withal. They will retain thoſe words; and perchance think good to make the expoſition according to their own fancy. Why ſhould not our words therefore carry their interpretation in them? or what ſhould make us love to talk in ſuch terms, that we cannot be certainly apprehended unleſs we talk a great deal more?

Of that ſaid the Traveller (who was deſirous to know all he could in this matter) I would willingly be informed by your ſelf. You would oblige me very much if you could think fit to reſolve your own queſtion. For truly I love ſo dearly to underſtand what I hear (as thanks be to God I do what you ſay) that I wonder any men ſhould go to ſeek for hard words, when thoſe that are plain do thruſt themſelves into their mouths.

I meant not replyed the Guide to draw my discourse to his inquiry, but only to express to you by those questions the unreasonableness of such mens proceedings. Yet since it is your desire, and I am not willing to deny you any thing; you shall know what I conceive in this matter, provided you will be content with that answer which lyes uppermost in my thoughts, and offers it self first to my mind.

They are not in love I am apt to think with such a definition of *Faith* as I have given you, because it is Pilgrim-like, plain as a Pike-staff. It is in this case as in many other: there are a company of men in the world who despise any thing which they understand easily, and imagine there is no great matter in it, if it be presently intelligible. They admire that most which they do not comprehend; and conceive there is some mystery and depth in it, if it be difficult to be explained. Just as you see abundance of men affect hard words, nay bombastick language and a fustian kind of dialect; though there be no greater eloquence than to speak naturally and with facility of expression: so there are as many, who love things obscurely delivered and which have a cloud about them; though it be the perfection of our understandings to render our conceptions clear and easie to enter into the most vulgar capacities. As they think him an Orator who mounts and soars aloft (as they call it) in high-flown words; so they take him for a deep Divine whose notions of things are so expressed as they cannot presently sound and dive to the bottom of them. Hence it is that they contemn such a familiar, plain and facile explication of the word *Faith*, as doth not intricate a mans conceptions, but can at first sight be

be apprehended; and they had rather have you ſpeak of it in Metaphorical or borrowed words, which belonging more properly to other things than they do to this; make an uncertain ſound, and leave the mind in confuſion. If you ſay that it is a Taking of Chriſt, of whole Chriſt, an applying of what he hath done, to the ſoul; a cleaving to him, or in ſuch like words expreſs your ſelf: all theſe ſeem to have more of myſterie and Goſpel-ſecrets in them, than the poor Pilgrim-phraſe hath; and ſo they win more credit with thoſe men who are not wont to like any thing which every child may underſtand as well as themſelves. Beſides it muſt be confeſſed, that ſuch words as thoſe do not touch the bottom of the heart, nor ſo inſtantly penetrate to the very quick as the other plainly do, and ſo they muſt needs be better accepted in the world. They do not ſo neceſſarily and clearly imply mens obedience to our Lord, which in this that I mention is in direct terms expreſſed; and ſo they will be ſure to meet with kinder welcome and entertainment.

He was proceeding to add ſome other words much to the ſame effect, when the Pilgrim begging his pardon for diverting him from his main diſcourſe, told him that he was too much ſatisfied in the truth of what he ſaid and deſired to hear no more of this folly of mankind. But what think you (added he) of thoſe other deſcriptions of Faith which tell us that it is a *A relying upon our Saviour?* cannot every body underſtand this language as well as that which you ſpeak? I grant it, anſwered the Director; but if it be not lyable to the firſt defect which I objected, it is notoriouſly guilty of the laſt and worſt: for there is in it nothing of our obedience. As the former were faulty

in regard of their obſcurity, ſo that this is manifeſtly chargeable with lameleſs and imperfection. You ſhall be convinced of the truth of this imputation in a very few words. For *firſt*, the moſt that can be made of this relyance on Chriſt for Salvation is, that it is one act of Faith, but there wants a great number more to make up an intire body of Chriſtian belief. And *ſecondly*, as it is but one ſingle act, ſo it is far from being the firſt, but muſt ſuppoſe many others that go before it. As for example, it is neceſſary we be perſwaded that *Jeſus* is the *Chriſt of God*, that what he hath ſpoken in the Goſpel is his will, and that if we hope for ſalvation by him we muſt be conformed in all things to this will of God. And then *thirdly*, theſe perſwaſions or acts of Faith that thus preceed, muſt produce a ſincere and cordial obedience to his laws, before we can reaſonably arrive at this confidence of relying upon him for ſalvation. Now why this particular act of Faith ſhould be alone mentioned in the definition of it, which is but one and not the firſt, nor chief, and all the reſt left out, is paſt my capacity to underſtand. When our Faith hath rendred us obedient to him, then we may take the boldneſs to perſwade our ſelves that he will ſave us: and this is nothing but an obedience to his command alſo, who hath bid us truſt him and take his word that he will be the Saviour of all faithful perſons. But it is a preſumption to do it ſooner, and the ready courſe to deſtroy the Religion of Chriſt to advance ſuch an haſty and forward belief in mens ſouls.

And therefore let me beſeech you as you love your ſoul to be a follower of faithful *Abraham*, who (as I told you) was the founder of your Order. Remember

ber that ſuch as he was, ſuch muſt you be if you hope to come to *Jeruſalem*, and inherit the land of promiſe: and that in his example you meet with nothing earlier than this, that *by Faith, when he was called to go out into a place which he ſhould after receive for an inheritance, he obeyed, and went out, not knowing whither he went.* This was the firſt thing wherein his Faith imployed it ſelf, and the laſt was like unto it: For when he was tryed by God he offered up his only begotten Son who was to be the heir of that inheritance which was promiſed to him. From this active Faith no doubt it is that he and all good Chriſtians are called *Faithful*, and not from a lazy recumbency on Chriſt for Salvation, or the ſtrongeſt application of his merits to their ſouls. If theſe were ſufficient to make a perſon of that denomination; then we need no better character of a *faithful ſervant* or *ſteward* (which the holy writings ſometimes mention) than ſuch an one as follows. He is a perſon that relyes upon his Maſters merits; and depends only on the worth and ſufficiency of his Lord. He truſts in his goodneſs for a pardon of all his faults, and hopes he will eſteem him a good ſervant becauſe he is a good Maſter. He leans upon his arm, and claſps faſt about him, and is reſolved not to let him go till he have paid him his wages. He embraces him kindly, and hopes he will account him righteous becauſe he is ſo himſelf. And in one word, He applies to himſelf all the good works that his Maſter hath performed; and prayes to be excuſed if he do not his buſineſs, becauſe that his Lord can do it better. Is not this a very ridiculous deſcription? or would you be content to be thus ſerved? Do not imagine then that God will be ſerved after this faſhion; or that ſuch an ill-favoured notion as this, is the beſt that can be found to com-

compose the definition of a true believer. But first do all that you can, and then acknowledge your self an unprofitable servant. Let it be your care to follow your work, and then rely only upon the goodness of our Lord to give you a reward. Be sure that you be inwardly righteous, and then no doubt the righteousness of Christ will procure you acceptance, and bring you to that happiness which you can no ways deserve.

Cap. XVII.

What place Prayer, Hearing *of Sermons*, Reading *of Good Books*, Receiving *the Sacrament*; *have in the Religion of* Jesus. *And of what use they are to Pilgrims.*

AND that you may be able to make a better judgment of what I have said, and I may also return to the occasion and beginning of this discourse, let me intreat you to consider well the nature and ends of *Prayer* to God. It is manifest from the life of *Jesus* that it is but a part of that duty and obedience that we owe to God, and yet it is a powerful means to bring us to all the rest. It is the converting and turning about of our minds and hearts to the original of our Being. It is our reflecting and looking back upon him from whom we came. It is our circling and winding about (as Heathens themselves have well conceived) to that point from which we took our beginning, that we may be fast united to God and never be divided from him. It is an acknowledgement of God in all his perfections: An expression of our dependance and subjection: An oblation of our selves, both

both ſoul and body to him. Think therefore to what purpoſes it moſt naturally ſerves: for it being a thing of daily uſe, you may judge thereby what the great buſineſs of Chriſtianity or Believing is. Doth it miniſter chiefly to our confidence of being ſaved; and are we to ſwell our ſelves by this breath with great hopes that we are beloved of God? Or rather is it not moſt properly ſubſervient to the putting of us into a ſtate of Salvation, and the rendring us fit objects of the Divine Love? It is not intended to inſpire us with conceits that we are the children of God, but to breathe into us the ſpirit of ſons, and to impreſs upon us the image of him upon whom we fix our eyes. It is the elevation of our minds to him, and the faſtning of our eyes upon him, in order to our being made more like him. It is the oblation of our ſelves to his uſes and ſervice, and not of giving of our ſelves to be ſaved by him. Here we place our minds in the brightneſs of his heavenly light. Here we expoſe our cold affections to the warmth and heat of the Sun of righteouſneſs. We behold our Lord moſt clearly in theſe devout Meditations; and by the frequency of them, we ſhall learn his carriage and geſtures, and conform all our actions to the excellent modle of his. I beſeech you deſcend into your own heart, and if you know what it is to pray, tell me what *Faith* it is which you feel then moſt ſtirring in your heart. Is it only a relyance on Chriſt, and an application of his merits to your ſoul? Or is it not rather a vigorous application of your mind to him, that you may feel him more, begetting and promoting his life in your heart? Is it not a ſtrong deſire to be touched by him, to be impreſſed with his likeneſs, to be joyned to him and made one ſpirit with him; and in one word, that you may be made

made more ready and disposed to every good work? I will evidently convince you that this is the great end of *Prayer*, and consequently, the main work of believing on the Son of God.

We are, you know, of kin to two Worlds, and placed in the middle between Heaven and Earth. With our Heads we touch the one, and with our Feet we stand upon the other. Man is the common term wherein these two meet and are combined. By his superiour faculties he holds communion with the inward and spiritual world, and by his lower he feels the outward and corporeal. But there is a great difference between the correspondence which we hold with one, and that which we maintain with the other. For to this sensible World we lye open and bare, but between us and the invisible World there is a gross cloud and vaile of flesh which interposes. Or to speak more plainly; Our senses have nothing that comes between them and their objects to hinder their free approach to them; whereas our understanding hath those very objects wherewith they are prepossessed, to interrupt the light of cœlestial things which shine upon it. The outward man is continually exposed to the strokes of the things of this outward World, and without any difficulty or pains is moved by them: but our Mind is not so patent to the things of the other, nor is our Will so easily inclined by them. For they being already impressed and engaged by sensible objects, these lye between us and the higher Regions; and they having enjoyed a long familiarity with them before we received notice of any thing else beside; it will require some labour to bring us and those Nobler objects together. In short, the senses have nothing else

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to do, but only to receive those things which present themselves before them, nor are they solicited by any other enjoyments: But our minds and wills are haled two wayes, and solicited by this World as well as by the other; so to perceive that that which is Divine, we must remove this out of the way, and pull our souls from those thoughts and desires wherein these lower things have intangled our hearts. Unless our Understanding draw her self aside to the contemplation of Divine Truths, and thereby carry the Will to the taste of an higher Good, it cannot be avoided but that we become meer men of this World, and by being wholly carnal, lose our acquaintance with the other cælestial Country. We shall be altogether fraught with fleshly opinions and affections, and have nothing remaining in us of a spiritual sense. This therefore breeds an absolute necessity of constant holy *Meditation*, and devout *Prayer*. By the one of which our mind being abstracted from, and elevated beyond the things of corporeal sense, is brought to a converse and familiarity with heavenly motions: and by the other our Will is possessed with spiritual inclinations; nay, ravished into the embraces of a Divine Good. *Meditation* furnishes our Understanding with right opinions, and noble thoughts: and *Prayer* carries our Will to the love of them, and joyns our affections fast unto them. By the one we are tyed in our mind, and by the other in our choice to the better World. This, it is manifest, is the natural and true use of these devout exercises: to dispose our souls by drawing them away from these inferiour injoyments, to receive communications from above, and to be made partakers of a Divine Nature. There is no question to be made of it, that God loves to impart himself to rational Beings: But

in what manner, I beseech you, can he do it, unless it be by our Understandings and Wills rightly disposed? And what other end therefore can these *two* have which put us in a fit disposition and capacity for him; than to bring us to that true knowledge and love of him, whereby we partake of his nature. In these you must employ your self, and they are to be thought more necessary than any other business; but yet you see they are but the means and way to a Divine State, and have something beyond themselves which they are to effect: and that is the bringing of us to the life of the blessed *Jesus*.

If Prayer be not thus designed, and do not produce such fruit, it is so far from procuring us acceptance with God (though it be top full of that *Faith* which relyes upon Christ) that it proves a thing very fulsom and displeasing unto him. It is a meer noise and clamour in his ears, than which there cannot be any thing more troublesome and offensive. He loves not to be disturbed with such sounds as have nothing in them, but flattery and nauseous commendations of him. He cares not for being extolled by such unhallowed mouths. It is a great injury to him to be praised and magnified by evil doers. He hates the pretences of their Friendship, and loathes the complements which they load him withall. He cannot indure to have his Courts filled with these impudent people; lest he should be thought such an one as themselves. As the Sacrifices of old were esteemed no better than Murders, and all the offerings but so many butcheries which were committed, when they left themselves behind, and brought not their hearts and affections to be offered up to God: So are all mens confident

Prayers

Prayers and Devotions now, no better than prophanations of his Name, and a kind of blaſphemy, or evil-ſpeaking of him; while they are enemies to the Life of God, and deſpiſers of good works. They do moſt baſely reproach him in the world, by taking upon them the title of his greateſt Favourites. They expoſe him to ſcorn, by appropriating to themſelves the name of his ſervants. There cannot be a greater wrong to him, than to make men believe, that he is a lover of ſuch filthy Hypocrites. You have obſerved, no doubt, that the Sacrifices in ancient times were called the *Meat of God*, and the *Food* or proviſion that was made for his Houſe. And yet in the company of evil works they are ſaid to be an Abomination to him; and he profeſſes that he had as lief they had brought him a Dog, as offer a Lamb, and that a Swine would have been as acceptable as the fatteſt of their Bullocks. He proteſts that his ſoul abhorred their New Moons, and ſolemn Aſſemblies: that their Incenſe was an unſavoury ſtink, and that the Fat and Blood of their Beaſts, were no better than their Dung and Ordure. He bids them bring him no more vain oblations. He ſaith, that he was full of them, and nauſeated the Table that they ſpread for him. And in plain terms he lets them know that it was to no purpoſe to multiply their Prayers, for he could not hear them. And ſo truly may you aſſure your ſelf, that though pious Prayers are now moſt prevalent and forcible with him, yet the grunting of Swine, or howling of Wolves are altogether as welcome; as the clamorous Petitions of thoſe who ſue for his Love, without any thorow amendment of their lives. He deteſts thoſe bawling worſhippers, who intend nothing elſe but to drown the cry of their ſins, and to make him deaf to the

accuſations which their iniquity brings againſt them. Their breath is an unwholeſome and infectious vapour, which poiſons the World, and is the Peſt of Religion. Their meetings and aſſemblies are ſo many conſpiracies againſt the Authority and Life of God. Their words do but wound his ears, and their loud cries are but ſo many aſſaults and batteries againſt Heaven. He hates to ſee thoſe hands lifted up unto him, which will inſtantly be lifted up againſt him. He cannot indure they ſhould lay hold on him, and eſteems ſuch rude attempts to be the committing of a rape upon his mercy, and an endeavour to force his favour. He hath opened no way for ſuch bold acceſs unto him. He never intended to incourage ſuch impudence. Their zeal is a ſtrange fire which kindles another in Heaven againſt them. And notwithſtanding all their fawnings upon him, the Dogs which follow them to the place of their aſſemblies, ſhall as ſoon be accepted as themſelves. And therefore be ſure to make your Prayers touch your own heart, before you expect they ſhould reach Heaven. Let them work upon your ſelf, before you aſſume a confidence that they will have the deſired effect upon God.

And now I have little to ſay concerning the *hearing* of Sermons, *reading* of the Bible, and other good Books (which you ſay there are many think do compoſe the whole of a Religious life) for it is plain enough they can have no other end than to furniſh your mind with pious Meditations, and diſpoſe your will to Prayer, and all other holy duties. You cannot well think that theſe have any other place in the godly life, than that of Inſtruments and Helps whereby to arrive at it. And it is very eaſie to know from what hath been diſcourſed,

ſed, what *Sermons* are moſt to be regarded. Not thoſe which give your fancy a pleaſure, and tickle your imagination: but thoſe which powerfully enlighten your underſtanding, and move your will to the choice of that which is right and Good. There are too many of thoſe frivolous Hearers, who are more pleaſed with little gingles, and the tinkling of words, than with the moſt perſwaſive arguments which the moſt piercing reaſon in the world can urge upon their hearts. But their puniſhment is heavy enough for this levity; they being condemned for ever to be fools or children, whoſe minds are inchanted with the Rhiming of words, or with their countermarching and the ringing of changes upon them, or other ſuch like adulterate Ware, which would fain paſs for wit and elegance. Next to the love of Gibberiſh, and of canting phraſes, there is no greater dotage than this, of courting the diſeaſes, corruptions, and the rotten carkaſe of eloquence, and ſlighting the life and ſpirit of it. One would wonder that reaſonable Souls ſhould delight in toying and playing with letters and ſyllables. There is nothing more ſtrange unleſs it be this; that there are a company of men to be found who are at a great deal of pains to trim themſelves with theſe tinſel ornaments, and with much curioſity ſtudy to ſpeak abſurdly. It is not their negligence, but they take a care to trifle. They do not ſlip unawares into childiſh expreſſions, but they fall into them by deſign.

But if you would be wiſe and good, you muſt open your ears to plain words, and ſtrong ſenſe, to proper and ſignificant language, which brings along with it powerful and convincing arguments, to that which ſtrikes and penetrates into the ſoul, and doth not merely

meerly glide ſmoothly over the ſurface of it. You muſt not come to be tickled, but to be taught, not to be pleaſed, but to be made better; not that a man may ſpeak to your guſt, but to your neceſſities. You muſt not think you have ſpent your time well when the Truth peeps into your ſoul, but ſtops at the door; or when your will is ſlightly moved, and then ſtands ſtill: but when the light pierces into your mind, and makes a broad day there; when a ſecret fire creeps into your veins, and continues to burn in your heart; when all your affections are carried away, and remain in the poſſeſſion of Truth.

And for this purpoſe you muſt read the Holy Scriptures themſelves, not to ſtore your mind with high notions, or to repleniſh it with a large furniture, and matter of diſcourſe, or to find ſupport for ſome of your opinions; but to get a ſtock of efficacious reaſons for well doing, and to over-power your heart by the force of them to conſent unto it.

And let this be your Rule alſo in reading other pious Books: For there are too many who regard only the lighteſt things in any diſcourſe: the fringes, the lace, and other ornaments, more than they do the body it ſelf. They note the pretty ſtories, the apt ſimilitudes, and here and there a ſmall ſentence which ſmites their fancy; but mind not the clear reaſons, the nervous arguments, and much leſs the whole ſcope and deſign of the Treatiſe which they read. Much like ſome Writers we have ſeen, who reporting the Hiſtory of their times; take notice of little more than of Juſtings and Tornaments, of Bear-baitings, and lanching of Ships, and ſuch like frivolous matters which are

of

of no moment. Or like those Beggars, who travelling many Countries, behold a great number of fair buildings: but know nothing either of the persons or the furniture, or the order and regular form which is to be observed in them.

I think it is not amiss to add that this likewise is the end you ought to propound to your self in all your conferences with wise and pious souls, who may give you great assistance in your journey to *Jerusalem*. Not to breed in your self an opinion that you are Religious, because you frequent their company; but to receive greater illumination of mind from their torches, and to have your heart warmed with a greater love to God at their holy Fires.

And here it will be seasonable at the conclusion of this discourse, to admonish you of a thing which may do you very much service, and save you abundance of trouble which else may arise in your mind. There are many things, as you see, that will further you in well doing, *viz. Prayer*, *Reading* and *Hearing* the Word of God; *Meditation*, *Conference* with good men, and such like; some of these, you must understand, will serve your purpose at one time, and some at another, according as you are disposed, and they shall be found efficacious for the end to which they are designed. There is a great variety also in these, of which you may make an advantage, if you chuse that use and practice of them which you shall find to have most power in it at the present, to withdraw your mind from worldly vanities, to mortifie your passions, and to establish your will in the Love of *Jesus*. As for instance; sometimes it will be fit for you to *Medi-*

tate,

rate, and ſometimes to *Pray*, and ſometimes to *Converſe* with your friends: and it is not ſo much to be aſkt, which of theſe you ſhall chuſe, as which of them will beſt at that inſtant advance you in your way, and move your will with the greateſt force to virtuous actions. And then in Meditation, there is the Life of Chriſt and his Death; his Reſurrection and his Glory; his Coming again to Judgement; and the Life of the World to come; the long Experience you have had of his Goodneſs; the Inſtances which he daily gives of his Providence; the Example of all his Saints; and an hundred things beſides to exerciſe your thoughts; and have a great virtue in them to make you do your duty toward God and Man. In like manner there are ſundry Books, in the reading of which you may imploy your time (though I would rather have you chuſe the beſt, than a multitude) and ſeveral wayes of praying and addreſſing your Petitions to God, which may every one of them have their places and ſeaſons according as you ſhall be diſpoſed to ſerve your ſoul of them. And therefore if you perceive that ſome of them through cuſtom and long uſe do in time loſe their Savour and their Power to increaſe the Love of God in you, and it ſeems to you there may be more profit in another way; take that new courſe, and leave the former without any ſcruple. For that *Meditation* which will not now affect you, at another time will prove more efficacious than any elſe; and that way of opening your ſoul to God, which now you forſake, will come about again to be in uſe. Only of this you muſt take a great care, to ſtir up your ſelf to a continual attendance upon the Publick Service of God. For that is a neceſſary acknowledgement of his Supream Authority and Dominion in the World: and though

though you feel your ſelf indiſpoſed, dull and heavy at certain times in theſe addreſſes, yet there is this good alwaies done; that by your very preſence there you have paid part of your homage to him, have owned him to be your Lord and Governour, and confeſſed that he is worthy of all Honour and Service. But, as for the reſt, though the inclination and reſolution of your heart to love *Jeſus*, and to be like to him, muſt be unchangeable; nevertheleſs the wayes and means which are to be imployed to the nouriſhing and ſtrengthning of your reſolution, may and ought to be changed, according as you feel your ſelf diſpoſed, and find them to be effectual.

But eſpecially let me remember you of this Advice which was long ſince given me by a good man, NOT TO BIND YOUR SELF UNALTERABLY TO VOLUNTARY CUSTOMS. Since theſe are impoſed upon us by our ſelves, we may grant our ſelves a releaſe when we ſee it moſt convenient, and not tye our ſelves unto them, as if there were an indiſpenſable obligation lying upon our conſcience. The rigorous obſervance of theſe, doth alwayes hinder the freedom of the heart in the Love of Jeſus, when a better courſe to promote us in it doth preſent it ſelf to our choice. And therefore do not think there is any neceſſity that you ſhould alwayes pray in the ſame way, or pray ſo long, or read ſo many Chapters in a day, or ſtudy ſuch a Book whereby you have reaped much benefit, or think every day of the very ſame things; but you are at liberty to do in theſe matters as ſhall moſt conduce to the ends for which they ſerve, and that is, The quickning of you to live agreeably to the Rules of Sobriety, Righteouſneſs and Godlineſs. Be not timerous and

fearful of ſtepping aſide out of your ordinary courſe, when you only leave what you have found upon your ſelf by your own will and go to do the Will of God. If we can do well, what matter is it, though it be not in the form that we have preſcribed? If our buſineſs be effected, why ſhould we trouble our heads becauſe it was not done in the order and method that we appointed? Is it not a madneſs to deny our ſelves a natural happineſs, becauſe we cannot have it according to the precepts of Art? It is juſt as if a man would not ſpeak nor hear Reaſon, unleſs it be in mode and figure; or as if a man would not be ſaved from drowning, unleſs a friend would bring a Boat to fetch him out of the water: or as if a captive Prince ſhould refuſe to ſatisfie his hunger, unleſs all his ſervants and attendants were admitted to wait upon him. What a ſottiſh obſtinacy is this, thus to adhere to our Rules? What a rigorous Juſtice is it, that makes us unjuſt to our ſelves? What ſhould we do with this ſcrupulous Piety, which claps fetters and bolts upon our own leggs? We ſhould wonder if a man, to obſerve ſome unneceſſary terms of Law ſhould ſuffer all Laws to periſh; and it is no leſs ſtrange if to maintain ſome free impoſitions we ſuſtain a loſs in the moſt neceſſary improvements of our ſouls. This extreme right is an extreme injury. It would be an offence againſt reaſon, not to offend here againſt a form. And we ſhould very much depart from God, if we did not here depart a little from our ſelves.

To this let me add another thing, which it will be profitable to you to be adviſed of; which is, that when you are following *Jeſus* in acts of Juſtice or Charity, or any of the reſt, you do as ſtrongly attract and

and draw down the bleſſing of Heaven upon you, as by the beſt devotions which you perform upon your knees. You do not think, I believe, that they are the words which you ſpeak, that have any virtue to charm the cæleſtial Powers; but that the Love to God which is expreſſed in Prayer, invites him to come and dwell with you. Now this Love is teſtified as much in other actions of an Holy Life, eſpecially when we deny our ſelves any ſenſible good in the performance of them; and therefore they cannot chuſe but re-inforce our Prayers, and redouble our Petitions, and call ſtill for new Grace to make us able to do better. Beſides it is to be conſidered, that doing of good being the uſe and improvement of that Grace of God which we obtain by our Prayers, it muſt needs intitle us to the right which the Promiſe of God gives us, of more Grace to be added unto that which we have already received. We render to God hereby his own with Uſury and Increaſe; and ſo cannot miſs of procuring more Talents to be lent unto us. And indeed if you enter into a ſtrict Examination of things, you will find that every act of Virtue hath the very ſame effect upon the Underſtanding and Will, which I attributed to Prayer it ſelf. For there is nothing more inlightens the Mind in the knowledge of good, than the experience and taſte which the practice of it gives us; and the Will is ſo effectually determined hereby to the choice of it, that it gets an habit, and naturally propends unto it. There is nothing can more diſpoſe the ſoul to well doing, than the doing well: and we are never more ſecure of the help of Gods good Spirit, than when we follow the motions of it.

Behold then what a dangerous Rock doth here diſcover it ſelf, upon which many have daſht and ſplit themſelves, and periſhed. Men think there is no Communion with God, but what is held by Prayer, and ſuch like holy duties. Nay, as if this was all we have to do for maintaining friendſhip with him, it hath ingroſſed the name of duty, and incloſed the greateſt part of Religion in it ſelf. A ſtrange conceit! As if in the conſtant exerciſe of an Holy Life we did not keep a fellowſhip with him, by doing the ſame that he doth, and ſhewing forth his Virtues to the World. Is there any thing more viſible than that by Righteouſneſs, Charity, Patience and ſuch like, we approach to God, and are made partakers of him? Do we not feel him by theſe things? Are we not made one Spirit and Nature with him? Doth he not dwell in us, and we in him? What is the reaſon then that men confine Divine Communion to Prayer and receiving of the Sacrament, as if we never injoyed him but in theſe immediate addreſſes to him? What is it that makes them imagine God is here to be found, and no where elſe? they know not ſure what it is to pray, and partake of thoſe holy Myſteries. They fancy it is but the pouring out ſuch a number of words, or the ſtirring of ſome devout affections in them. Theſe they conceive will put them in the favour of God, and ſecure them there without any further labor. Which hath cauſed, it is like, the corrupted Church to increaſe the number of Sacraments, and create a great many more than God hath made. For it is an eaſie matter to receive theſe Seals of Grace, and there is no ſuch repugnance to them in our fleſhly nature as there is to the life of *Jeſus*. Hence it is that men would have the whole ſumme of Religion to be contained in theſe ſmall volumes. They would have

have all Piety cloiſtered up in theſe narrow walls; and are loth to give it a larger compaſs. Within theſe limits they would willingly have it confined, and not have it walk abroad in our common converſation in the World. But if they had any true reliſh of vertue, they would ſoon diſcern that theſe Holy Duties are preparations for whatſoever elſe we have to do. They are ſo far from excluding all the reſt, that they include them every one, and carry them in their Boſome. All the Vertues reſort hither, at the time when theſe are to be perform'd. Here they all agree to meet, and (as I may ſpeak) to keep their General Rendezvous, the better to ſtrengthen and advance each other. At theſe holy retirements they all come together to conſult for the preſerving of their common intereſt. There is not one of them abſent when we pray as we ought, or addreſs our ſelves in due manner to the Table of the Lord. Then they aſſemble themſelves to joyn in one Band, in order to the making a more powerful impreſſion upon their enemies; and to increaſe their ſtrength, the better to incounter them at all times elſe. They are all in Action at once upon theſe occaſions. And by their united force do more mightily ingage the will to the love of them at all other ſeaſons. When we pray, we make a ſolemn acknowledgement of God in all his attributes. We confeſs him to be the cauſe of all things. We extol his Sovereign power and Supremacy over all creatures. We acknowledge his Independency, and our ſelves to live and move and have our being in him. We aſcribe to him Liberty and freedom in that it is in his will and choice what, and when, and how much we ſhall injoy. We give him the Glory of his Fulneſs and Alſufficiency, of his Immenſity, his Omniſciency,

his

his Eternity and Immutability, his Goodneſs and Bounty, and of whatſoever other excellencies belongs unto him. We humble our ſelves alſo before him. We profeſs our Faith and confidence in him for all that he hath promiſed. We hope in his Mercy: and reſign our Souls and Bodies into his Hands to be governed by his Holy Laws. Prayer is the Silence of our Souls: the ſtilneſs and calm of all our Paſſions: the ſatisfaction and contentment of our Deſires: and in one word, it is the Union of our Wills with the Divine.

And if you turn your eye from hence to the Holy Sacrament of Chriſts Body and Blood, there you will find the very ſame concourſe of all the Graces to aſſiſt at that ſolemn time. They all conſpire to be preſent then to wait upon our Lord, and to improve themſelves by exerting their utmoſt vigor and ſtrength in that Holy Action. The very buſineſs and imployment of a Chriſtian ſoul at that Feaſt is to celebrate the Divine Goodneſs with our higheſt praiſes, to profeſs our ſelves the Diſciples and followers of the Crucified *Jeſus*: to expreſs the greateſt paſſion of Love to him: to offer our Souls and Bodies to his ſervice: to accept of his yoke and take his Croſs upon our ſhoulders: to embrace each other with a fervent Charity: to open our hearts unto all the World: to excite our ſelves to the doing of good: and to proclaim forgiveneſs to all that have done us evil. Here all our troubleſome Paſſions are laid aſleep, and dare not ſo much as ſtir; being now in the preſence of our Lord. They are all huſht and ſtill, out of the Reverence they bear to him and his Soveraign Authority. Here we can neither be careful, nor angry, nor fearful, nor deſirous of any other thing but only Him and his Love. Nay, here

here all the inordinacy of them is quelled, ſubdued and brought under the Government of his Laws. They are not only caſt into a ſleep, but mortified and ſlain at the ſight of the Paſſion of our Lord. Anger and hatred give up the Ghoſt, and yield themſelves victims to his conquering Love. All our care for the World expires into the Boſome of God. All fear vaniſhes, and turns into Faith and truſt in his Providence. All Pride and Vainglory dies at the feet of his Humble Majeſty. The impure deſires of the Fleſh receive their mortal wound, when we feel the pangs and agonies and travel of His ſoul. There is nothing left but an indignation at our ſinful ſelves, a care to pleaſe him, an holy fear to offend him, an hatred of the very garment ſpotted with the fleſh; a love of Piety, and an ambition to be like to his holy Saviour. It would be too long, if I ſhould tell you how all the *life* of *Jeſus* was at once expreſſed in his *death*: and how as he hung upon the Croſs, he acted all the Vertues which he had ſo long preached and practiſed. But you will ſoon diſcern by your own obſervation if you pleaſe but to look upon him in that laſt Scene of his Tragedy; that he never gave greater inſtances of his Humility, Charity, Meekneſs, Patience, Confidence in God, and contempt of the World, than when he left it in thoſe ſhameful and ignominious torments. And therefore ſince this Crucified *Jeſus* is ſo lively ſet before our eyes in this Holy Sacrament, we muſt either ſhut our eyes, or elſe he will imprint ſuch an Image and draw ſuch a Picture of himſelf upon our hearts, that all thoſe Graces will ſhine together there.

CAP.

CAP. XVIII.

Of the many enemies *he was to expect, that would assault his Resolution: Some from within, some from without. Of their subtilties and various arts to deceive.*

HEre the Good man made a pause: the Other seeming as if he had a mind to interpose some doubt, or to make some observation upon what had been said. But he modestly praying him to proceed, and telling him that he had no desire to do any thing but only to hearken to his Instructions, which would sooner tire the Giver than the Receiver; it was no long stop to his speech which thus continued. I am so desirous you should think it is easier to understand than to follow the Christian course which leads to *Jerusalem*; that I would have you know there remains not much more to be added, than what relates to those things which have been already spoken. But you having thus disposed of your affairs and put your self in such good order as I have directed; it will be time to begin your journey in Gods Name thither. Only be sure at your setting out, that you confirm the Vow you have made by setting to it the Seal of that Holy Sacrament of which I have now discoursed. It will be a very good *Viaticum* for you, and in the strength of this Food you may travel many daies: still looking at *Jesus* whom you beheld there so feelingly represented. And truly you will find there is great need of fortifying your self very well, for I must let you know that at your first stepping out of doors, before you have gone many paces, you will be incountred

tred with a World of enemies of ſeveral ſorts; that will beſet you round about and boldly aſſault your reſolution of going to *Jeruſalem*. We are told indeed as I have heard ſome relate out of *Diodore* of *Sicily*, that among the ancient *Indians*, there were certain officers appointed on purpoſe to take care of *Travellers* and *Strangers*, and to ſee that no body did them any wrong. And if it chanced that any ſuch perſon did fall ſick, they provided a Phyſitian for him, with all other things that the neceſſities of ſuch a condition did require. If he dyed they gave him a decent Burial, and if he had any money or goods about him they took care to have them reſtored to his heirs if they could be found. But now you will very much deceive your ſelf if you expect ſuch kind uſage from the world, or think to be preſerved in your travels from their injuries and affronts. There is not ſo much Chriſtianity left among them as will equall the vertue of thoſe Pagans. Men are more buſie in paſſing the ſentence of Damnation upon them, than in condemning themſelves for not excelling and outſtripping the Piety of Infidels. They take care for little elſe but to have it believed, that thoſe Heathens ſhall not be ſaved notwithſtanding all their good works; and that they themſelves ſhall be ſaved notwithſtanding their barrenneſs of them. They will be ſo far from doing you any good that they will not ſtick to do you harm. They who you would think ſhould be a guard to you, may prove the moſt dangerous enemies and take an opportunity to rifle you. There are many will be forward to offer you their ſervice, but it is becauſe they would willingly have an occaſion to betray you. They would be content no doubt to bury you, but it is becauſe they are glad that they ſee you dead. And yet

you muſt not think that evil men will be your only or your greateſt oppoſers; for there are ſundry others as I told you that will be ready to joyn their forces with them, and ſuch as are of a more dangerous and malignant diſpoſition. There is never a thing you ſee in the world but it may prove an Adverſary, and indeavour to hinder you in your journey: but there are many beſides more potent which you do not ſee, that will back and ſecond them in their miſchievous deſign. Though they diſagree never ſo much among themſelves in other things, yet they will all combine together and conſpire in this, to uſe their utmoſt ſkill and indeavour to check your deſires, and break your purpoſes, or at leaſt to give you many diſcouragements that may ſtop you in your courſe and hinder your going forward to *Jeruſalem*. I have known many *Pilgrims* of great courage and undaunted Reſolution, and yet I could never hear of any whom more or fewer of theſe Armed enemies had not the hardineſs to ſet upon: And ſome I have been acquained with, who were either forced or perſwaded by them to make a retreat after they were well advanced in their way thither. And therefore you muſt not think you ſhall be ſuch a priviledged Soul as to eſcape their aſſaults: ſince Heroical Vertue could never terrifie them from making a proof of its conſtancy and valour. And you muſt not think neither that they are without ſtratagems and ſubtil Arts to deceive thoſe whoſe ſtrength they cannot over-maſter. They will ſpare neither lyes, nor flatteries, nor bribes, nor fine entertainments (if they ſee that Violence is like to effect nothing) to corrupt your mind and induce you to change once more and return home again to thoſe injoyments which you have quit and left behind you. There is

nothing

nothing ſo afflicts them as to ſee a Soul in love with *Jeſus*, and reſolutely bent to travel for to find him. This urges them to uſe their greateſt induſtry and wit to extinguiſh that good will, with the loſs of which they know your Journey will ceaſe and come to nothing. Againſt theſe therefore you muſt be well provided, that when they come and make an impreſſion upon you, it may find ſuch a noble reſiſtance, that it may fly back with ſhame in their own faces, and only ſet a mark of honour, and token of victory upon yours. And truly to expect and look for them, is half way to a conqueſt: their greateſt advantage lying in the ſecurity of a Soul which fears no danger. Which makes this Warning that I give you beforehand the more neceſſary, becauſe it is a part of your Armour, and not only an Alarm to make you carefull to be well appointed.

I believe you are deſirous to have ſome liſt of theſe Enemies; and therefore I think fit to let you know that you will find none more forward to ſet upon you, than ſome within your ſelf. The *Fleſhly deſires* I mean, and the *Worldly fears* of your own naughty heart, who the more they have found you a friend to them heretofore, will now become the more peſtilent enemies, and do you the greater miſchief. Theſe will be very unwilling that you ſhould do ſo much as Pray, or Meditate with any ſerioufneſs of *Jeſus* and *Jeruſalem*; and much more oppoſite will they be to the Life of Sobriety and Self-denyal, which they ſee you entring upon. If their conſent were firſt to be obtained, you ſhould not ſtir ſo much as one foot in this way wherein I have directed you. They would murmur and repine moſt ſadly; they would put a thouſand jealouſies in your

mind, and remember you of as many ſervices which you owe them, without the performance of which they can never reſt contented. And therefore when you have made a little progreſs, and taſted ſome of the difficulties of your way; then is the opportunity of the *Fleſh* to ſet in ſtrongly with its reaſons, and to ſuggeſt to you that it is a courſe not to be indured. It cannot be expected that in ſo fit an occaſion it ſhould be ſilent, but that it ſhould intreat you of all loves not to be ſo cruel as to proceed in your purpoſe, and to deny it thoſe ſatisfactions which are not to be met withall in ſuch a diſmall rode. Sometimes it will cry out of the injuries that have been done it, and complain of the violence that Temperance hath offered to its pleaſures, and the robberies which the poor have committed upon its goods, with other intolerable wrongs of the ſame nature: And ſometimes it will ſhriek and cry out for fear of the Danger and Hardſhips that are ſtill inſuing, and will be ſure, as it fancies, to take a total ſpoil of all its contentments. And though many of theſe pitious lamentations be neglected by you, yet it will not ceaſe; it is like to follow you with them; and at ſome ſeaſons plainly to grapple with you, and ſtruggle for the Victory. And ſince after ſome difficulties that are overcome, there may well be ſuppoſed others to be remaining that will try your conſtancy; theſe will be ſure to be repreſented to you in a very formidable ſhape, and made to appear far bigger and vaſter than really they are. That ſo your *fleſhly deſires* may have the fairer pretence to wiſh you to conſult for your eaſe and ſafety both together, by returning back to the place from whence you came. Many evil Spirits likewiſe there is no doubt, will joyn themſelves to this party: And obſerving the beſt advantage

advantage that ſhall ariſe, they will uſe all the ſleights, and temptations, and power that they are Maſters of, to intice or draw your heart from the Love of Jeſus, and make you weary of proſecuting your purpoſe of going to him. But whatſoever any, or all of theſe ſhall ſay, and in whatſoever form they ſhall make either their addreſſes or aſſaults; believe not a word they ſpeak, or rather ſtop your ears as much as you can to all their charms. And be ſure at leaſt to betake your ſelf to that one ſecure Remedy which I told you of, anſwering thus unto them: *I deſire nought but the Love of Jeſus, and to be with him in peace at Jeruſalem.* This word will drive them all away, as having no hopes to find any room in thoſe ſouls that are full of ſuch deſires. And unleſs you ceaſe to ſay and think that, or you give it but a cold reſemblance; they will let you go on in your way thither, without any further diſturbance from ſuch perſwaſions.

But yet when they ſee that they cannot be admitted at this door they will try to enter in at another; or at leaſt they will indeavour to repreſs the forwardneſs of your courſe, and to make your way intricate and perplexed. For finding that you cannot be perſwaded to be in love with them; or any of their confederates; they will begin to throw ſcruples and fears into your mind, that you may bear an affection to ſome or other of them. When they cannot diſturb your Paſſions, they will be ſo ſubtil as to trouble your Fancy. And when they cannot perſwade you to break off your Journey, they will labour to poſſeſs you with a conceit that you have not yet prepared your ſelf ſufficiently for it. They will often be ſtirring up ſuch thoughts as theſe in your mind; that you have not waſhed

washed your self clean enough by sorrow and contri-tion for your sins; that your conscience hath not been thorowly searched, nor your faults duly confessed, nor your heart rightly humbled, and deeply afflicted: and therefore that it would be best for you to return again, at least for so short a space till you may be better purged, and so the better provided for travel. With much speciousness, and very fair shews of faithful counsel will all this be represented: And they will make you believe, if they can, that you cannot please God better than by going back to the very place where you first began, in order to prepare your self with more exactness for such a long Journey. But do not give any credit to a syllable of all this, nor think your self obliged to ransack your conscience all over again, and to spend your time in I know not what pensiveness and tiresome humiliations. For these courses may indanger to keep you alwayes at home; either because you will never think that you know the bottom of your heart, or because you will still seem not to be sorrowfull and penitent enough, or because these horrours will even affright you from Religion, and make you think (as I have known some do) that it is impossible to be saved. At least these things will put you into uncouth and unknown wayes, and make others think that Piety is madness. They will hinder you also exceeding much, so that (if you go on at all, yet) you will travel very slowly, and be a most tedious time before you come at *Jesus*. Say therefore to these scruples, when they buzz in your ears; *I am nought, I have nought, &c.* I have sunk my self as low as I can in my own esteem, I have forsaken all, and carry nothing in my heart as he knows but only *Jesus* and *Jerusalem*, and therefore molest me not in my passage to them.

And

And if they ſhall ſtill proceed to tell you (upon the diſcovery of this Artifice to deceive you) that it is too great a boldneſs for ſuch a perſon as you, to think to ſee *Jeſus* and *Jeruſalem:* if they ſay that you are not worthy of his favour, nor ought to be ſo preſumptuous as to hope for it; anſwer them again in the very ſame words, *I am nought, I have nought, &c.* I know as well as you can tell me, that I am unworthy of any thing, and much more of his favour: but therefore it is that I deſire him, and am going to him, that I may have ſome worthyneſs, by reſembling him.

I do not preſume upon my own deſerts, but upon his Love; nor am I pricked forward by my own deſires only, but by his invitations; nor was it my motion, but his own, which firſt put me upon this deſign of travelling to him. Nor ſhall you ever perſwade me to deſiſt in this enterprize; unleſs you can tell me from his own mouth, that he will do no good unto a ſinner (as I confeſs my ſelf to be) but I will continue to pray without ceaſing, and to labour perpetually that I may be righteous, like to himſelf; and ſo be accepted with him. I am not ſo fooliſh indeed as to imagine that he will receive me to himſelf at *Jeruſalem*; if I become no better than I am; but I ſtudy by his Grace (which I know he is not wont to deny) to be made ſo conformable to his deſires, that he will not think me unworthy to be there entertained by him.

And now if any old friend or acquaintance ſhould chance to croſs your way; and pittying that poor and deſolate condition wherein you ſeem to be, ſhould in civility invite you home to him, and pray you to accept of the kindneſs of their Country; or if he ſhould

ſhould promiſe you ſome great pleaſures, and rare divertiſements to the fleſh, which are far more eligible in his opinion, than ſuch a miſerable Pilgrim's life as he ſees you lead; turn a deaf ear to him, and do not go along with him.

Nay if he only ſtop you in your journey by vain frivolous and impertinent diſcourſes, which, you think, detain you too long from accompliſhing your intentions, break looſe from him as ſoon as you fairly can, and ſay only this to him, *Sir, I would fain be at Jeruſalem.* And if he perſiſt to trouble you, and follow you with his importunities to turn aſide to his dwelling, or to let him have more of your company; invite him to go along with you, and tell him that then he ſhall injoy as much as he pleaſes of it. And if to theſe Temptations there ſhould many others ſucceed from the proffers of Gifts, Honours and Preferments which will incommode you, and be a clog to you in your journey; regard them not, but ſtill bear in your minds the thoughts of what you ſhall have at *Jeruſalem.* Which is not meant as if I thought the Rich and the Honourable could not get thither as well as we; but only to preſerve you from the greedy humour of the world, who catch at all that preſents it ſelf, though they ſtart out of their way to get it; and turn into an hundred by-paths to poſſeſs and augment it.

CAP.

CHAP. XIX.

Of many other devices to diſcourage him in his Journey: Eſpecially if he ſhould chance to get a fall.

HEre the Holy man reſted himſelf again for a little ſpace, to ſee if there were ought that his Diſciple had a mind to propoſe, who all this while had been in a profound ſtilneſs. But when he ſaw that he did nothing but ponder upon what he had ſpoken, and remained ſo fixed, as if he had been chained to his mouth, and could not ſtir from thence; he went on in his diſcourſe, which he clearly diſcerned the poor ſoul moſt greedily received. You look, ſaid he, as if you were not at all dejected at what I have delivered; and perhaps you are the better ſatisfied, becauſe you expect to be entertained with more pleaſant news than hitherto hath ſaluted you. But I muſt deal ſincerely with you, and let you know that many of the pleaſures in this way that you are to go, conſiſt more in beating enemies, than in having none; in victories and triumphs, rather than in not being expoſed to dangerous conflicts. And therefore be contented to hear that all your enemies will fall into a rage, and be filled with madneſs, when they ſee their ſtratagems become ſo unſucceſsful. And that they may take ſome revenge for ſo ſhameful a diſappointment, they will procure that you be exceedingly deſpiſed and ſcorned as a very poor wretch, and a ſilly creature. They will ſet the very Boyes and Girls to laugh and hout at you: or, which is worſe, they will lay all the falſe things to your charge that thy can

deviſe, and throw in your teeth any old fault which you have committed, and not only brand you with very diſgraceful names, but alſo caluminate you as a man of ill deſigns. But if you will be ſafe, I charge you not to heed theſe things at all; no not if they go about to rob you, or proceed to beat you, or uſe you very deſpitefully, and perſecute you with as much violence as malice can miniſter to their fury. Remember what I now ſay unto you, as you love your life, and contend not with them, ſtrive not fiercely againſt them, nor ſpend ſo much as a fit of anger upon them. Content your ſelf as well as you can with the damage received, and paſs on quietly, as though no hurt had been done, leſt you involve your ſelf in worſe dangers, and ſuffer a far greater harm than they have in their power to do you. Carry this only in your mind, that to be at *Jeruſalem* in ſafety with *Jeſus*, is a thing that ought to be purchaſed with far harder uſage than all this; and then you will not ſo much as repine at it, but be more comforted by your patience, than you could have been by remaining free from ſuch afflictions.

Let this alſo be added for your ſupport, that if they ſee you are ſo hardy, as not to be at all moved by theſe affronts, but rather well contented with ſuch rude and dirty abuſes; it will give as great diſcouragement to them, as they hoped thereby to have given you. You will grow a very conſiderable perſon in their account, and they will ſtand in fear of you, as one that is like to hearten many others in this journey, from which they labour by ſo many waies that they may be deterred. Which muſt not be expounded as if their heart would not ſerve them to trouble

you

you any longer, when they ſee you return all their blows upon themſelves; for as long as their malice laſts, they will not ceaſe to be a vexation to you, and to labour to bring you into ſome new danger. Nay, it is likely they will from all theſe diſappointments only learn to go to work more craftily, and lay all their heads together to contrive ſome inſenſible waies of effecting your ruine. But, as I ſaid before, keep in your mind *Jeſus* and *Jeruſalem*, and they will give you ſecurity, and countermine all their plots to undo you. As for inſtance, it is poſſible they will endeavour to ſow ſome differences between you and your fellow-travellers, when you meet with any to bear you company. They will ſtudy to work in you an ill opinion, and to make you ſhy of each other; nay, to caſt ſuch bones of contention among you, that you ſhall grow paſſionate, fall out by the way, and break company: of which ſeparation they will be the more deſirous, becauſe they know it is ſo profitable for you in your travels to have the benefit of good companions. Now if in this caſe you do but look upon *Jeſus*; though the fire were already kindled, it would be inſtantly extinguiſhed. And if *Jeruſalem* do but come into your mind, if you do but caſt a glance upon that ſweet and quiet place, it will preſently make a calm in your Soul, which cannot think it likely you ſhould come thither, but in the paths of Peace and Love. As much as in you lyeth therefore, live peaceable with all men, and much more with your Brethren and Companions. And as one of the Eldeſt Guides that ever travelled this way hath left us directions, let it be ever a principal part of your care, *to keep the Unity of the Spirit in the bond of Peace.*

I hope that what I now ſay, together with that diſpoſition which brought you hither to me, will render one caution (which elſe ſhould have been here interpoſed) as unneceſſary to you, as it is needful in it ſelf: which is, That you enter not into hot diſputes, and ſharp contentions with any man, no not about the Opinions in which they pretend Religion is concerned. But yet let me paſs an Obſervation or two upon thoſe Conteſts which ſeem to exerciſe ſo much of ſome mens zeal, and tell you; That I do not remember I have been acquainted with any man who was in love with Controverſies, that much minded the way of *Jeruſalem*, or ſtudied to be ſo able to do the will of God, as to confute and ſilence the Adverſaries that he oppoſed. This wrangling piece of Learning, is always wont to leave the moſt neceſſary truths, that it may purſue thoſe which are unprofitable and good for nothing. Nay, it is obſerved by wiſe men, to be generally accompanied with this baſe quality; that it cannot exerciſe the Underſtanding without provoking the paſſions, nor ſpeak of Moderation it ſelf without diſtemper, nor treat of peace and quietneſs, without putting the Soul into diſorder. And therefore I could never diſcern that ſuch Diſputers have any great faculty of diſcrying the Truth about which they contend; but make that a matter of great difficulty and perplexity which the peaceable people, and they who are free from paſſion and prejudice, do eaſily diſcover. And here I ſhall not ſtick to refreſh your mind a little with the pleaſure of a Story or Parable which I have ſomewhere met withall out of *Anſelme*, a man of no mean eſteem in the times wherein he lived. There were two men, ſaith he, who a little before the Sun

was

was up, fell into a very earneſt debate concerning that part of the Heavens wherein that Glorious body was to ariſe that day. In this Controverſie they ſuffered themſelves to be ſo far ingaged, that at laſt they fell together by the ears, and ceaſed not their buffetings till they had beaten out each-others eyes. And ſo it came to paſs, that when a little after, the Sun did ſhow his face, there was neither of theſe doughty Champions that could diſcern one jot a thing ſo clear as the Prince of lights, which every child ſaw beſide themſelves. It would be too great a diſparagement to your underſtanding, if I ſhould ſpend a moment in teaching you to apply it to our preſent purpoſe. It is ſufficient to add, That though Zeal for Religion be not only commendable, but required of us, yet we muſt take great heed leſt we ſtrive ſo hotly and paſſionately for every Opinion which we have conceived, that we quite looſe our faculty of diſcovering either that, or any thing elſe which is truly good. I may well ſay any thing elſe; for theſe Controverſies in Religion I have heard ſome wiſe men obſerve, do much hinder the advancement of other Sciences, and the increaſe of good knowledge in the World. And therefore a great Reſtorer of Learning among our ſelves was wont to ſay, that he was like the Miller near one of our famous Univerſities, who uſed to pray for peace among the Willows. For while the Wind blew, and the Windmills wrought, the Watermill was leſs cuſtomed. And juſt ſo it is with theſe diſputes: while they are high, and ſet mens wits in agitation, they draw away their thoughts from other profitable ſtudies, and hinder their minds from ſuch noble inquiries as would do a great ſervice to mankind. Pray therefore for the peace of thoſe that

travel

travel to *Jeruſalem*, and do you ſeek it and purſue it by all means poſſible. Or if any be contentious, and obey not the truth; mark ſuch perſons and avoid them.

And truly there are ſo many enemies as you have heard to exerciſe our zeal, that we had not need to create more, and to ſeek for enemies among our ſelves. They are ſo combined and confederate for our miſchief and undoing, that it ſtands us in hand to unite our forces alſo for our mutual defence, and not to give them that advantage which they greedily gape for, and will certainly have by our ſad diviſions. So great is their ſubtilty, and ſo intent they are to make the utmoſt uſe of it, that if we have any wit, it had need be joyned to obviate their deſigns, and not imployed to make wide breaches; at which, without much difficulty they may eaſily enter and deſtroy us. For, beſides all the waies of deceiving us that have been already related, I muſt not forget to remember you of a condition into which you may fall, of which they will not fail to ſerve themſelves as much as they are able. It is poſſible I mean that ſome way or other a fit of ſickneſs may ſurprize you in your Journey; or it may ſo happen that ſuch a great want may be your portion, that no man will offer you any help, or regard your cryes when you beg for relief. At this ſeaſon your enemies will gather about you, and as if they meant at once to ſwallow you up, they will put ſtrange fancies into your head, and abuſe your mind with ſuch black and melancholy thoughts, as may prove no ſmall affliction to you. They will inſult over you, and tell you that your folly and preſumption in undertaking this tedious Journey, hath reduced you to ſo great extremities: or that

ſome

ſome hainous ſin for which you have not yet been humbled, is the cauſe of this ſad condition: or that you are one whom *Jeſus* hates, which hath made him to abandon you to theſe ſtraights to chaſtiſe your confidence: or that he loves you ſo little, as not to care whether any body mind you: or at leaſt that you have ſo ill deſerved of mankind, that none of them regards you or hath any ſollicitude for your welfare. And all theſe tales they will tell over and over again in your ears, to feed your melancholy and diſquiet of Spirit; to make you murmure and fall into diſcontent; to breed in you an ill opinion of your *Jeſus*, or to provoke you to anger and diſpleaſure againſt your Brethren; and if it be poſſible to work you into ſuch uncharitable thoughts of them, that you ſhould never love them any more. But now it will concern you very much to ſtop your ears to all theſe lamentable ſtories, and to make as if you heard them not at all. You muſt ſay over your old leſſon as oft as they repeat theſe ſuggeſtions, and whiſper to your ſelf theſe words, *I am nought*, I deſerve theſe miſeries; It is not ſtrange that I am ſick or poor, but that I am no worſe. And then, if you pleaſe, you may defie all theſe enemies, and let them know that you do not ſo much as deſire the removal of theſe burdens, nor care for any thing in the World but only for the *Love of Jeſus, and to be with him in peace at Jeruſalem.* Tell them you cannot believe that he hates a man who is poſſeſſed with this Deſire; but howſoever it be, that you are reſolved to try him by going on, and perſevering perpetually in it.

But then if it ſhould happen that any of theſe aſſaults which I have named ſhould prove ſo ſtrong as not

not only to ſhake you, but alſo to make you ſtumble, yea to throw you down, and to give you ſuch a fall, that thereby ſome hurt is done you: Or ſuppoſe that you ſhould chance to ſtep aſide, and to divert a little out of the direct path which leads to *Jeruſalem*; you muſt know that they will make a foul ſtir about it, and accuſe you heavily for having done that, which they laboured with all their power to make you do. I cannot tell you how you will look upon your ſelf in ſuch a caſe if you ſhould ſlide into it; but if you will follow my advice, I would not have you to eſteem it ſo great and horrid a matter as they will make it, nor ſuffer your ſelf to be affrighted and aſtoniſhed at it. All that any wiſe man would bid you do in ſuch a condition, is no more but this; That as ſoon as you obſerve your fall, and are come to your ſelf again, you get up preſently, return into the old path, and uſe ſuch remedies and medicines as every good body preſcribes in ſuch caſes. Conſider ſeriouſly by what means you were drawn aſide, humble your ſelf at the feet of God; be afflicted, mourn and weep ſo far, that the ſmart you ſuffer may keep you hereafter from the ſin; ſtrengthen your reſolution; fortifie your ſelf in thoſe weak places where you are lyable to ſurpriſe; be more watchful for the future, and more inſtant in prayer for the aids of Divine Grace. But when this is done, be ſure you do not lye along upon the ground, crying and bewailing your misfortune; nor ſtand amazed in your errour, complaining that you have been ſo miſerably miſ-lead. For I am certain this will do you more harm than good, and give your enemies ſuch advantage againſt you, that they will double their laughter at your folly; firſt for your fall, and then for your lying along, or ſtanding ſtill after you was caſt down. And truly

truly I am of the opinion, that your fall will not do them ſo much ſervice as your lying ſtill: and that they will not clap their hands ſo much to ſee you down, as to ſee that you have no heart to riſe, but go about to bury your ſelf in ſorrow. If you would deject them, and ſpoil their mirth, liſt up your ſelf from the earth; and when you are upon your leggs again, remember for what end they are beſtowed upon you. Proceed forward I mean in your Journey as faſt as you can, and do not think it is to any purpoſe to ſtand looking into your wounds, and weeping into your ſores. For beſides that all that time you make no progreſs in your way, the wounds themſelves alſo are made more angry, and you hinder the ſpeedineſs of the Cure. Provide therefore that they be inſtantly bound up, that the parts may cloſe and unite together, that your ſtrength may return, and your Journey may be continued with as much courage and alacrity as it was begun. But immoderate grief, I aſſure you, will never ſuffer this; which will rather keep the wounds open, make your weakneſs greater, and cauſe the ſtop which hath been occaſioned by your fall to laſt longer. I know your enemies will be alwaies caſting this miſcarriage in your teeth, and be calling upon you to remember the place where they trip up your heels: but whatſoever they ſay, do not think your ſelf obliged to be continually turning your head that way, nor to be ever looking back upon your lapſe and your pain. For they intend nothing elſe but to detain you in your courſe: and if they cannot freez your blood, and make you ſtand ſtock ſtill in a cold amazement, yet they hope hereby to diſ-ſpirit your Soul, and render you ſo dull, lumpiſh and unfit for travel, that you ſhall move but a very ſlow pace in the way to *Jeruſalem*. Be not ig-

norant therefore, I beſeech you, of theſe devices, but take heed leſt they make as great advantage of your ſorrow, as they could of your ſin. So you be drown'd and ſwallow'd up, they care not whether it be by over much pleaſure, or by over much grief. They can ſerve themſelves of your ſpiritual trouble and affliction of mind, as well as of your carnal delights, and bodily injoyments. They can make uſe of either to draw you from God, or at leaſt if by the one they draw you away from him, they will labour by the other to keep you from returning back unto him.

Nay, Ile tell you a fetch they have beyond this. When they have immerſed you as deep as they can in ſorrow, if they perceive you are aware of their deſign, and that you reſolve not to ſink any further, nor to be overwhelmed with it; then will they make that ſorrow which you have already felt, to be the inſtrument of plunging you into a new gulph; of which you did not ſo much as dream. They will take that very part upon them, which you your ſelf ſhould have acted before; and tell you that it was very ill done to ſpend ſo much of your precious time in unprofitable grief. They will call you Fool for your labour, in afflicting your Soul ſo long. They will perſwade you, it was a new ſin to waſte thoſe hours in bewailing your offences, which ſhould have been imployed in amending of them. And therefore it is but neceſſary that I warn you again to be beforehand with them, and to ſecure this weapon for your own uſe. Keep it, I ſay, in your own power, leſt if they wreſt it from you, it ſerve them in due ſeaſon to wound you withall. Let your Soul know from your ſelf, that it is not fit to ſtand wringing your hands when you ſhould be uſing them

in

in your work; and do not ſtay to hear this from your enemies mouth. Do not let them have the contentment to ſee you caſt down ſo immoderately by your own means, that if you riſe, it may be only to fall again by theirs. But put them to as great an affliction by the diſcovery of their practiſes, as they would have made you indure by the ſucceſs of them. Let them know that your errour ſhall only make you take the greater heed, that you mean to go the faſter by your fall, and to recompence your remiſneſs with an higher zeal. But as for affliction and ſorrow, that you will reſerve your ſelf for them till a time when they ſhall be more profitable than now, that you have a mind to be doing better than ever. Tell them that you do not intend to ingage Religion againſt it ſelf, nor make it guilty of being an hinderance to its own proper buſineſs. Give them to underſtand, that ſince you have done your ſelf ſo much miſchief already, you will take care there be no addition to it by the means of the pious pretences of deep Humilliations. Remember them effectually of the old obſervation which may ſerve to quaſh them in the midſt of their greateſt triumphs over you, *viz.* That thoſe things which for the time that is paſt, are worſt of all, may prove for the time to come to be the beſt. We take adviſe of the future of thoſe things which are gone by us. Good counſels in our after actions owe not a little to the miſcarriages of former daies. Our follies do teach us wiſdom, and by lapſes we learn to go more ſteadily.

And if they continue ſtill to inſult and to make ado about this buſineſs, give not the leaſt regard to them; but call to your Soul continually, and cry, On, on (my Soul) ſtand not to hearken to what they ſay, look not

back again, get thee forward as faſt as thou canſt; and inſtead of loſing more time by theſe dejections of ſpirit; let us ſtudy by our courage to regain that which we have already loſt. Nay, I would have you to proceed in your courſe, juſt as if nothing at all had hapned, keeping *Jeſus* in your mind, and a vehement renewed deſire and indeavour to continue in his favour; which he is never wont to deny thoſe, whoſe hearts are ſincerely bent to pleaſe him.

And yet it may happen after all this, that you may meet with a worſe uſe that they will make of your lapſes. They may take occaſion from thence to perſwade you to be well contented with ſuch miſcarriages and not to trouble your ſelf to amend ſuch faults as have no remedy. Their indeavours will not be wanting to poſſeſs you with an opinion, which hath infected too many minds; That you cannot imitate *Jeſus*, but have undertaken an impoſſible task which you will never be able to perform. This they may repreſent with a great deal of artifice, and many fair colours: ſaying, Alas poor Soul! in what a vain and idle labour haſt thou ingaged thy ſelf? what meaneſt thou thus to ſtrain thy wings in aſpiring to that which no creature on earth can reach? Doſt thou think to be like the Son of God? To wiſh to be ſo good, is the higheſt perfection of humane weakneſs. But to go about it, is only to make a more large diſcovery of that natural frailty. It is a pattern too illuſtrious for thee to look upon, much more to follow. It belongs not to meer men to be ſuch great undertakers. Thou mayeſt as well think to work miracles, as deſign to imitate his Vertues. It lyes not within the compaſs of fleſh and blood to become ſo ſpiritual and divine. And if thou

thou hadſt not already forgotten thy falls, thou couldſt not dream of raiſing thy ſelf to ſo high a pitch. Can any heart put up ſuch affronts with patience as thou meeteſt withall? Who can indure ſuch abſtinence, or exerciſe ſuch Charity, or practiſe ſuch Meekneſs as thou ſeeſt in *Jeſus*? Sit down vain man, and comfort thy ſelf in this, that he hath done ſo worthily. It is enough to praiſe and extol ſuch perfections: but it is too much to arrive at them. There is no man in his wits would trouble himſelf about a buſineſs, though he apprehend his obligations never ſo great that preſs him to it; when he hath ſo good an excuſe as this at hand, that is not poſſible to be effected.

I cannot ſtay to tell you the long ſpeeches that they will detain you withall in this Argument. Only you may know that there is no Theme more eaſie and plauſible than this, wherein to dilate themſelves: and therefore you may expect a world of ſpecious reaſons to induce you to believe that no man can obey the Commands of Chriſt, or follow his great Example. Which perſwaſion, if they can by any means inſtill into your Soul, I muſt aſſure you before-hand, that it will prove the moſt dangerous temptation that ever made an aſſault upon you. It will cut (as I may ſo ſpeak) the very ſinnews of your Spirit, and cramp your Soul, ſo that you will never be able to travel to *Jeruſalem*. This infuſion will not only diſcourage you, but perfectly benum you, and make you languiſh in a perpetual lethargy. The opinion of *Neceſſity* doth not more quicken and excite us, than that of *Impoſſibility* doth deaden and diſ-ſpirit us in any undertaking. And therefore now if ever, you muſt run as faſt as you can to the extract which I gave you. You muſt take a good

a good draught of thoſe enlivening ſpirits which I commended, and are incloſed in that ſentence which you muſt carry along with you. You muſt repeat it again and again; *I deſire nothing but Jeſus; nothing but Jeſus.* He hath filled my Soul with a purpoſe to go to him. He hath inſpired me with ſtrong reſolutions to follow after him. And ſure he will not fail to be my help, my ſtrength, and my ſalvation.

And here let me beſeech you to conſider diligently before-hand, that they are his own words to his Diſciples juſt before he left the world: *I have given you*
Jhn 13. 15. *an example, that you ſhould do as I have done to you*: And how that one of thoſe perſons hath alſo told us,
2 Pet. 3. 21. That *he left us an example that we ſhould follow his ſteps.* To what end, I pray you, did he give us that which we cannot take? What are we the better for the Copy which he hath left, if it be ſuch as we cannot tranſcribe? Did he intend to brave us, rather than inſtruct us by his actions? Were they meant to upbraid our imbecillity, and not to inſpire us with courage and ſtrength? Inſtead of provoking our ſpirits, were they only deſigned to make our ambition deſpair? And when he ſhould have awakened our diligence, did he only come to aſtoniſh us with wonders, and caſt our Souls into a ſtupifying admiration? Theſe are baſe and leud ſuppoſals, of which the ancient Pilgrims did never ſo much as dream. They thought they ſaw in him what mortal men by the Grace of God might hope to attain. They lookt upon him as the advancer of humane Nature, not only in his own perſon, but alſo in all thoſe who would undertake to follow him. They were incouraged and inflamed by beholding him to imitate his Heavenly life: and by his Grace

Grace have left us themſelves as inſtances and examples of that excellent virtue which Believers on Jeſus may come unto. They imitated him ſo happily, that they themſelves are become Originals. They cry out aloud unto us, that we ſhould be *followers of them, as they were of Chriſt.* And muſt we now ſtand only gazing upon them; and ſpend our time in commending the Piety of ancient daies? Muſt we think that thoſe were priviledged Ages which were attended with ſuch a Grace that doth not deſcend upon future ſucceſſions? Did the favours of Heaven dye with thoſe great Souls? Muſt we ſeek for Chriſtians only under their ruines, and in their Monuments? Muſt we adore their reliques in Books, and pleaſe our ſelves in Idæas, and Patterns of things which we cannot imitate? Is it enough that we live in a profound ſleep, if it be but interrupted ſometimes with pleaſant viſions? Do they ſpeak only to the firſt born Children of Chriſt, when they ſay, *Brethren, be followers together of us, and mark them which walk ſo, as you have us for an enſample?* Was it the priviledge of their birthright to be ſo good, and muſt we be contented to remain bad? Are we ſuch puiſnees that muſt expect no portion of Divine Grace, or think of being *followers of God as dear children of his?* For the love of God let us not think that his treaſures are exhauſted, or that he is weary of his firſt munificence. His arm is no ſhorter than it was, nor are his hands leſs open. He is ſtill willing to diſpenſe his largeſſes, and to make us know that they did not end with thoſe Ages. Let us rouze up our ſelves therefore, and not loſe the benefits of Heaven, by thinking we cannot have them. Let us not impute to it ſuch an unkindneſs of giving us ſo high an example, that it might oblige us to an unprofitable

1 Cor. 11. 1.

Phil. 3. 13.

Ephes. 5. 1.

fitable trouble. These are the old subtilties of the Serpent, which the Heathen Divines have detected as well as we. The Philosophers themselves were haunted with these clamours, and the people rang this continually in their ears; it is impossible to follow such examples as you propose. But they set themselves stoutly against this sluggishness. They pursued mens souls that made these excuses, and ferreted them out of such pretences wherein they sought to borrow, and to make a Sanctuary for their laziness. You imagine, saith one of them, that those things cannot be done, which you do not. You will needs have them far to surmount the nature of man, because you will not be at the pains to acquire them. How much better do I think of you, than you do of your selves? I honour you so far, that I am of the mind you can be so good, but only you will not apply your selves unto it. For, Who is there that hath made a tryal with all his heart, that failed in the attempt? Who hath buckled himself to the work, that was destitute of strength? To whom hath not these things appeared more easie in the act, than in the imagination? The very truth of the business is, *That it is not because they are so difficult that we dare not enter upon these things; but because we dare not enter upon them, therefore they are difficult.* We affright our selves with imaginary hardships: and this fear magnifies objects, and infinitely multiplies every individual. Be but pleased resolutely to undertake the task, and you shall find it as sweet and easie as now it seems harsh and formidable. Do but think that all things yield to hard labour, and you have overcome the greatest difficulties by that one thought.

Do you hear, Sir, what this person saith? Shall we

not

not have as much courage as Heathens? Is there not so much of God remaining among us, as inspired them with such strong resolutions? It seems to me that he hath touched the right string, and did we not supinely neglect our selves, and forget even the words of *Jesus*, we should conclude, That *to him that believeth all things are possible.* We hinder the proficiency of our Souls in Piety, just as men do the advancement of good Learning. There are few that understand (as perhaps you have heard it observed) either the Estate they possess, or their Abilities to purchase more: but they think the one is greater, and the other less than indeed they are. So it comes to pass, that overprizing what they have already acquired, they make no further search, nor think of a due progress: or undervaluing the power that God hath given them, they expend their strength and force, in things of lesser consequence, and make no experiment of those which are the highest and noblest improvement of their minds. They content themselves to read and pray, and confess their sins, and take these for the best attainments of Christians. These are the *fatal Pillars*, beyond which they have no hopes to penitrate. Here they make a stand, when they should go on to all other actions of an Holy Life. They run round in a perpetual circle of these Duties, when they should move forward to a compleat imitation of their Blessed Saviour. Rouze up your self therefore, I beseech you, and do not despair by his assistance of following the great Example which he and his Holy Ones have left us. As the opinion men have of their wealth is the cause of want; so the conceit of an incurable weakness, is the cause that we do no better. They that are gone before us, have not left us to sigh and mourn

that we cannot go after them. They have not robbed us of all the Glory of doing well. We in this preſent Age, if we do but ſtir up the Grace of God which is in us, need not degenerate from the braveexamples of our predeceſſors. Let us but look upon them now, and in good time we may look upon our ſelves. As their example will incourage and excite our ſouls at preſent; ſo hereafter we ſhall draw much ſpirit from our own. Having done ſo well at firſt, we ſhall bluſh not to do better afterward. And while we imitate others, we ſhall at leaſt indeavour with all our might to excel our ſelves.

I can ſee no hinderance that lyes in our way but only our own lazineſs, together with this weak perſwaſion wherewith our enemies labour to poſſeſs us: That *becauſe the buſineſs is not preſently done, it is not likely to be done at all.* And yet to ſay the truth, I think that our Idleneſs is to bear the blame of this peaſwaſion alſo; for otherwiſe we ſhall never entertain ſuch unreaſonable apprehenſions. There are a great number of men that would do well, if they had but the courage to indure for a few daies. They have eager motions, or rather furious paſſions, and if the buſineſs could be done in a moment, or in that fit, there would not be braver men than they. But they are not willing to carry on a deſign of any length: they cannot hold out to make a work and a labour of becoming good: and ſo their ſlothful humour makes them, after the firſt attempt, to give back, and to cry out, *to be better than we are it is impoſſible.* A long march after our Saviour is Bug-bear that affrights them. A tedious War with their enemies quite diſſpirits them. They are loth to be at the pains of ſubduing

doing many reſiſtances, and undergoing a laborious and continued courſe of deſtroying their oppoſers. They would not be ſouldiers all their life; nor ever ingaged in a combate with their Adverſaries. They ſee their ſins, but they either ſeem ſo great, that they imagine they cannot be vanquiſhed: or at leaſt they will not be at the trouble of it, if it cannot be done in an inſtant. After the firſt on-ſet, which is commonly very violent, they are wont to cool and make a retreat if they meet with any difficulties. They would have all effected now, and nothing left to be done to morrow. They do not care for overcoming their enemies, but they had rather end the War with them; or if they muſt fight, it ſhall be but one Battle. They would not be at the trouble of getting the better of any oppoſition; but they wiſh there were none, or that it were ſoon removed. They love the peace which will follow the victory, but they have no liſt to obtain it by a prolonged War. They would have their Adverſaries yield without many blows, and are content to engage but once for all againſt them. In this encounter you would not think there were to be found any ſouls that are more couragious. They are all on fire, and you would take them to be more than men. But it is their idleneſs and ſloth that makes them thus active. It is their cowardiſe, and not their valour that puts them into ſuch a fury. It is becauſe they would have no more to do; but only to injoy their eaſe, and take their repoſe. They had rather have nothing at all to do; but if they muſt imploy their Arms, they deſire inſtantly to lay them aſide again. You miſtake them if you think they have a mind ſo much as to conquer, and triumph, and reign; all they deſire is only to live, and be in quiet. But if

they muſt needs overcome, and they cannot otherwiſe have their wiſhes; they would do it preſently, and by once taking pains, ever after have leave to play. Do not therefore deceive your ſelf, nor take a meaſure either of their courage, or of the ſucceſs by one impreſſion upon your enemies. *You have need of patience* (if you will be a follower of *Jeſus*) *that after you have done the will of God, you may inherit his promiſes.* This is a Virtue which is abſolutely neceſſary in all great enterpriſes, but in none more than in this noble undertaking which you have in hand, If this be wanting, you muſt needs ſtay ſhort of *Jeruſalem*; but if you be armed with it, you need not diſpair of executing the pleaſure of Jeſus, and having the favour of ſeeing him there. *Let it but have its perfect work, and then you will be perfect, intire, and wanting nothing.* By this the firſt *Pilgrim* which I told you of, came happily to his journeys end; for, *after Abraham had patiently indured, he obtained the promiſe.* And if you inquire of all that ſucceeded, you will hear this language from every one of them, *Be not ſlothful, but followers of them who through faith and patience inherit the promiſes.* Wherefore being incompaſſed with a cloud of witneſſes, and having on every ſide ſo many glorious examples, *run with patience the Race ſet before you, looking* (eſpecially) *unto Jeſus the Author and Finiſher of your Faith, who for the joy ſet before him, endured the Croſs, deſpiſing the ſhame, and is ſet down at the right hand of God. For, conſider him that endureth ſuch contradiction of ſinners againſt himſelf, leſt you be wearied and faint in your mind.*

Heb. 10. 36.

Jam. 1. 4.

Heb. 6. 15.

Ib. v. 12.

Heb. 12. 1, 2, 3.

CHAP.

CHAP. XX.

How they will indeavour to puff him up with a Spiritual pride. A deſcription of one of our conceited Beleevers, And alſo of a certain Artificial Religion which deceives many.

AND now if they ſee that your Will to him is ſo ſtrongly ſet, and your Heart touched ſo powerfully with his love, that neither by Poverty nor Sickneſs, by Fancies nor Fears, by Perſwaſion nor Violence, no nor by ſins, neither can it be hindred from going to him; they will grow extream angry, and you may expect the very laſt aſſault of an inraged enemy, which commonly is worſe than all the reſt. Nothing can more provoke their ſpirits, than to find that all they ſay is ſlighted and diſ-regarded. There are no words you can ſpeak of them that they eſteem ſo reviling, as the ſcorn you put upon them by not hearkning to any of their words to you. It will incenſe them to take a ſudden revenge, when they ſee you ſo obſtinately reſolved, as to force your way through the midſt of all the difficulties wherewith they ſurround you. This will neceſſitate them to invent a new Method to ſurpriſe you, and to lay their trains in a way quite different from the proceeding: which, though they may ſeem not hard to diſcover, yet have more of Malice, if not of Craft, than any other. For now it is poſſible they will fain a compliance with you, and make as if they neither could, nor had a mind any longer to reſiſt you. They will commend your conſtancy, and praiſe your reſolute mind, and indeavour to make you believe.

believe that they are ſo ſenſible of it, that they will forbear to trouble you. Nay, to ſuch a complaiſance will they form themſelves, that you ſhall hear no more of the badneſs and difficulty of the way wherein you are; but they will ſay, it is excellent, eaſie, and void of all dangers, which are now diſheartned from preſenting themſelves to a mind that is only reſolved to overcome them. By this means they will ſecretly labour to cauſe a very good opinion of your ſelf to ſteal into your mind, and ſtudy to blow you up into an empty conceit of your own worth and ſufficiency. They will bring before you all the good deeds that you have done, and diſplay your Victories before your eyes, and let you know what a gallant perſon your are accounted. They will tell you how all men admire you; that the whole world muſt needs love you, and have you in great eſteem for your piety; yea, even venerate the ſanctity of your Converſation. They will not ſpare to ſay that you have ſhown ſuch love to *Jeſus* as none can equal, and eſpecially that your courage and valour is ſo eminent that it is above their praiſes. And all this with a great deal more they will ſuggeſt unto you, only to breed in you as lofty an eſteem of your piety as they perſwade you others muſt needs have of it; and to puff you up with ſuch a vain joy, that you may pleaſe your ſelf in your ſelf, and forget to go forward to *Jeruſalem*. But if you tender at all your own welfare and would not miſcarry after you have done ſo worthily, hold all this for an illuſion and a dangerous piece of flattery. Look upon it as a deadly poiſon under the taſte of hony, and ſo throw it away: ſaying, I will have none of it: I AM NOUGHT, I HAVE NOUGHT; Do not think to pleaſe me with this diſſembled ſweetneſs, for that which I deſire is nothing

ſhort

ſhort OF THE PEACE which is promiſed to me at *Jeruſalem.*

And here I ſhould have entred a ſerious caution againſt Spiritual Pride, and a vain conceit of your own abilities, with which moſt of the world is infected; but that is included already in the general advice that I have given you: and beſides I ſee you are ſo humble as to become a learner. It may ſeem indeed a thing worthy of little or no praiſe for thoſe who are Ignorant to come to be inſtructed; but there are few I aſſure you of our contentious Chriſtians, though never ſo ſilly, who are yet arrived at this perfection. They think themſelves fit not only to diſpute with their Miniſter, but to be his Teachers. They are his Maſters rather than his Scholars: and they do not only call him in queſtion, but boldly deliver their opinion of him. If they had ſo much modeſty and ſenſe of Chriſtian duty left, as to bring their doubts unto him about what he ſayes, it could not but be eſteemed a commendable care of their ſouls. But alas! they are grown to that degree of inſolence, and are ſo monſtrouſly arrogant, that they have poſſeſſed themſelves of the Chair, and ſit as Judges of his Sermons. What elſe means the rebukes which they meet withall, the haſty cenſures which are paſſed upon them, and the Magiſterial ſentence which is inſtantly pronounced with ſuch a peremptorineſs, as if there lay no appeal from the Bar of their underſtanding? It hath been my hard hap to converſe with many of them, and among the reſt I fell into the company of one the other day, who ſpake of his Guide with ſuch a ſcorn, and condemned his Sermons with ſo much confidence, and laught ſo loudly at his Ignorance, and likewiſe

cavills

cavilled ſo impertinently at his expreſſions when he had nothing to ſay againſt the ſenſe of what he had ſpoken, that a well diſpoſed man (though a little fierce) ſaid, he had ſome doubt whether the Devil did not appear unto us to try if he could infect us with the leproſie of his Pride and Paſſion. And indeed I thought that I never ſaw thoſe things more evident in any man, except it was in another of the ſame ſort who came to cheat us (as a neighbour of mine ſaid) in the ſhape of an Angel of Light. This Perſon after a great many godly expreſſions, whereby it is like he deceived himſelf into an opinion of his Saintſhip, fell into a kind of Chriſtian compaſſion, and ſeemed to have his Bowels yerning over his Teacher; ſaying, Alas poor man! my ſoul is grieved for him: He is ſo weak and unqualified for the work he hath undertaken. He is utterly void of the Spirit, and underſtands not the workings of it in the hearts of Gods people. I can never think of him but it pitties me to ſee how much he is in the dark; a ſtranger to the power of Godlineſs, and the myſteries of the Covenant of Grace. Poor Soul! who puts us upon doing (and they ſay is careful of that himſelf) but knows not what it is to believe. Is it not a great happineſs, Sir, that we have the teachings of the Spirit; and that the vail is taken from our eyes which ſtill hangs before the men of the World? Hath not Chriſt done much for us, who hath made us wiſer than our Teachers?----

I could not for my heart but here interrupt him (knowing that the Perſon whom he thus undervalued was a true lover of our Saviour, and excellently skill'd in his Religion) or elſe I think we ſhould have heard as much in his own praiſe, as we had in the others diſ-

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commendation. But the truth is, I never heard any thing ſo fulſome from the mouth of man; and found my ſelf far more impatient of ſuch filthy ſtuff, than he could be of the Sermons at which he expreſſed ſo great diſlike. And, to ſay nothing at all of the man, I cannot but think that this Spirit is the very Firſt born of the Devil, the eldeſt of all the Daughters of Pride, the Prince of Darkneſs in the garments of Light, the dregs of Chriſtian Phariſaiſm which now as much deſpiſes Chriſts Miniſters, as the Jewiſh did Chriſt and his Apoſtles. God I hope will never ſuffer you to ſuck in this poiſon of the Serpent, nor lick up this vomit of the old Scribes and Phariſees. I diſcern me-thinks that you are as far from it, as they were from the Kingdom of Heaven, or elſe I ſhould beſtow more time upon you to ſeaſon you againſt this leaven, which will ſowre the whole lump of your Religion, and render it as offenſive to God as it ſelf is to all ſober Chriſtians. But I need not have ſaid ſo much: I muſt ſuppoſe you as empty of all humanity as this diſpoſition is of Chriſtianity, as far from Reaſon as it is from the Spirit of God, or elſe hope that this Spiritual Pride, this devout Devil ſhall never poſſeſs you. For what is it but madneſs (even in the opinion of thoſe men) for one that was never bred in the myſteries of that profeſſion, to come into an Apothecaries ſhop, and there to condemn all his Drugs and Medicines for rotten and corrupt, to ſpit upon his compoſitions, and offer to throw them all out of doors, as fit to be mingled with the dirt? And yet there is not more ſenſe in the humour of thoſe perſons that uſe the Sermons they hear after that faſhion: which evidently proves that they deſerve not the name of Sober, much leſs of wiſe and underſtanding Chriſtians. Though the

matter of ſuch diſcourſes have been long conſidered, and duly weighed, and diligently compoſed out of the Word of God; yet theſe men who do not ponder them ſo many Minutes as their Inſtructers do dayes, and have no more skill in theſe matters, than in their neighbours trades which they never profeſſed; reject them at firſt hearing, beſpatter them with their ignorant cenſures, and (as if they were in a frantick fit) caſt them out, as they would feign do their Authors, like unſavoury ſalt that is good for nothing but to be trodden under feet.

It will ſeem a wonder perhaps unto you, that ſuch men as theſe ſhould eſteem themſelves Religious, How is it poſſible, will you be ready to ſay, that ſuch a notorious want of Modeſty and humility of Spirit ſhould not make them ſuſpect their want of true Chriſtianity? I know indeed that nothing is more confident than ignorant heat, but I marvel that in their cool moods, they do not accuſe themſelves at leaſt of raſhneſs and inconſiderate zeal. And truly I ſhould ſtand amazed at it too, did I not know that there is ſuch a fair counterfeit of Religion in the World, that not only deceives others, but thoſe alſo in whom it is. You behold every day many Images which have all the outward parts and proportions of men to whoſe ſimilitude they are exactly formed. And perhaps you have heard of a Statue that walked and that ſpoke alſo, wherein the Artiſt indeavoured to expreſs the motions of inward life. Which may ſerve as a reſemblance to you of ſuch an Artificial Religion, that not only the out ſide and the garb of Piety is repreſented by it, but there is an imitation alſo of the inward motions of the ſoul in ſuch affections of fear,

ſear, and love, and joy, as are in truly Religious hearts. Do not think it ſtrange, nor wonder at this which I now tell you, for it is a very great truth which I thought not ſafe to conceal from you. And if you will have ſo much patience, I will diſcover to you the trick of it, and ſhew you by what mechanical powers this liveleſs Engine (for it is no better) is ſtirred and acted in the waies of God.

You know the force that Colours, and Sounds, and other ſuch material Objects have upon our ſenſes; and how they excite a great many motions in our animal ſpirits, without asking our leave, or ſtaying for our conſent. You cannot be ignorant neither that theſe motions are in the ſoul it ſelf, which hath reſentments according to the quality of thoſe objects that it is impreſſed withall. And again you cannot but perceive by my diſcourſe with you, that the figures and images of things may be raiſed in your fancy by that means, as well as conveighed by the doors of ſenſe. Suppoſe then that the beauty and lovelineſs of Chriſt were deſcribed to a company of men in very freſh colours and fair lineaments. That he was painted before their imagination by ſome ſweet ton'd Orator as white and ruddy, the chiefeſt of ten thouſand. That this ſpeech of him ſhould be trim'd with nothing but gems and precious ſtones, rayes and glories, odors and perfumes, crowns and diadems wherewith he ſaith this Prince of Glory, and Woer of Souls is perpetually adorned. And then he ſhould tell them that his heart ſtands open to them, that he intends to lay them in his very boſome, that he would fain embrace them in his arms, and will waſh them in his blood, make them amiable and fair as well as himſelf, putupon them the robes of his righte-

ouſneſs, cover them with his glorious garments to hide all their deformities, and ſo preſent them to God without ſpot or blemiſh that they may reign as ſo many Kings with him for ever. Suppoſe I ſay that ſuch a diſcourſe were made with much affection and I believe you have ſometimes heard the like) would it not as agreeably move the imagination of a fleſhly man, and be as apt to touch his heart with an inclination to this beautiful perſon; as a lovely face preſented before the eyes doth give him a pleaſure, and ſtirs up a paſſion in him toward it? Truly I nothing doubt but this picture of Chriſt might impreſs ſuch a conceit of him in the fancy, as might excite admiration, deſire, love, delight, and ſuch other paſſions as ſhall be the imitation of thoſe that are in pious ſouls who are in love with the Vertues and Spirit of our Saviour. He may not at all ſuſpect but that he bears an affection to the Lord Jeſus, and in great zeal anathematize and curſe all thoſe who are not juſt affected like himſelf. He will condemn as much as your ſelf all thoſe dull and groſs ſouls who are imployed in ſetting the poſtures of the face, and amuſing the world with countenances. He laughs at them who are buſied in ordering the motions of the head, and bending the eyes to devotion. He is far above theſe actions of the body, and feeling his ſoul in a devout poſture, and toucht with Religious paſſions, he knows no reaſon why he ſhould not think himſelf to be worthy to wear the name of devout and Religious.

And when theſe apprehenſions and emotions (as we call them) are once begotten, it is no hard matter to maintain and breed them up to a greater growth. They may be fed perpetually with new objects that yield a freſh

a freſh delight. The deſcription of *Jeruſalem* may be made ſo full of pleaſure, that an earthly man may be raviſhed therewith. And he hearing alſo certain ſigns and marks given of thoſe who are ſaid to have an intereſt in Chriſt, and ſhall be Heirs of *Jeruſalem*; it is very eaſie to conceive how ſuch a man may ſet himſelf a work, firſt to imprint his Fancy with ſuch Characters, and then to form his paſſions to ſome expreſſion and Apiſh imitation of them. Fancy, you know, hath a great command over all the paſſions, and being acquainted very well with the way to them, and the manner of awakening them, can call them forth upon this occaſion as eaſily as upon any other. It can make them as buſie when theſe divine matters preſent themſelves, as when ſenſible objects knock at our doors, and demand to be admitted to our converſe. There are no names of dearneſs which men of this ſtamp cannot beſtow upon *Jeſus*. They can ſpeak of him with an high pleaſure; and pray in a pathetick ſtyle, and not without devout tranſport. They find a Love to this kind of Communion with him. They can rejoyce to think of his fulneſs and ſufficiency. They can be aſtoniſhed at the freeneſs of his Grace. They can mourn for their ſins, and then call themſelves bleſſed for ſo doing. Nay, more than this, they can excite the paſſion of gratitude in their hearts: and if they hear withall that they muſt be regenerate and born again, they can follow the Fancy of that ſo long, till they think that they feel the throws and pangs of the new birth, a change wrought in their ſouls, and all the reſt, in the method and order wherein they had it deſcribed to them. They will firſt be caſt down in great humiliations. They will complain of the naughtineſs of their hearts, and the corruptions of their natures. They

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will loathe and abhor themſelves as abominable creatures. They will diſclaim all their own righteouſneſs and ſtrength, and think of bringing their hearts to the Promiſe. And if they have heard any better language to expreſs this work, they will bring themſelves to an imitation of all that is contained in that alſo. They will labour to deteſt their former courſes, and to make a choice of a new life. They will ſtrain themſelves to ſpit upon their ſins, and to caſt a ſmile upon the waies of Vertue. They will at leaſt offer themſelves to Chriſt to be formed anew, and pray him to make them ſuch as he pleaſes.

Thus is one of the *Religious Puppets* of the world produced. This is the beginning and progreſs of that piece of work, which a good man now at *Jeruſalem* was wont to call a Mechanical Religion. And if you doubt at all whether or no there be ſuch an Artificial Device as this, which paſſes for Piety, do but call to mind one thing which you cannot but know if you have been a perſon of any obſervation, and you ſhall be convinced of it. There ariſes, you ſee, very often new modes and faſhions of Religion among us. The old waies are much decryed, and the laſt invention is voted to be altogether Divine. Now if one of theſe perſons whom I have ſpoken of ſhall chance to fall into the acquaintance of a Sect, that is much different from the preſent which he hath long followed, you ſhall ſee him eaſily ſhift his form, and ſpeedily turn into another ſhape. He can ſoon quit the way wherein he was, and become religious after the manner of this novel plat-form. All the old ſigns and marks of Regeneration ſhall ſtand for nothing, and now he diſtinguiſhes himſelf from the men of the world by other Characters.

ſters. Which is an evident token that he is moved by the power of imagination, and as external objects ſhall ſtrongly impreſs themſelves: that he hath no internal life, but is carried by the impulſe of forein things, which change his motions at their pleaſure. He ſeems to himſelf to be alive, and to be no leſs than divinely acted; but alas! he is only a walking Ghoſt, as appears in this too plainly: That like thoſe Images of living Bodies, he can alter himſelf ſo quickly, and be moulded into another figure. Such a ſhadow of a Chriſtian, perhaps, was he that hath been the occaſion of all this diſcourſe: whom we are not to think to have an inward life becauſe of the noiſe and buſtle that he made, and the confidence wherewith he ſpake; for theſe do but ſtill render him more like thoſe Ghoſts, who have a greater boldneſs, and cauſe many times more ſtir, than they that are really alive.

That we may be ſure therefore that you are a living man, you muſt expoſe your ſelf to our touch, and demonſtrate it to the ſenſe of feeling. You muſt ſay as our Saviour did when his Diſciples took him for an Apparition, come near and handle me, and you ſhall ſee that I do not cheat you. Let thoſe that approach you perceive that Chriſt liveth in you, and *ſhew forth your works out of a good converſation, and that in meekneſs of wiſdom.* I mean in plain words, that it muſt appear to the world, that you are a ſubſtantial Chriſtian by all the acts of an Holy Life. You muſt make them ſenſible of your exact Juſtice, your unfeigned Charity, your Self-denyal, your Patience, your Peaceableneſs, and above all, your Meekneſs, Humility and Modeſty of Spirit: that if they had a mind they may not have the face to ſay, you have but the ſemblance and Apiſh

imitation

imitation of Piety. And to ſay the truth, there is nothing will certainly evince it to your ſelf, but only this, that you feel in your heart a conſtant, powerful, and prevailing inclination to all good works. *Hereby we*
1 Joh. 4. 13. *know that we dwell in him, and he in us, becauſe he hath given us of his Spirit. If we know that he is righteous, we know that every one that doth Righteouſneſs is born of him. Let no man deceive you, he that doth Righteouſneſs*
Cap. 2. 19. *is righteous, even as he is righteous. He that committeth*
Cap. 3. 8, 9, &c. *ſin is of the Devil. Whoſoever is born of God, doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God. In this the Children of God are manifeſt, and the children of the Devil; whoſoever doth not Righteouſneſs is not of God, neither he that loveth not his Brother.* And indeed by this one mark laſt named, you ſhall detect the Artifice of thoſe ſeeming people: who notwithſtanding all their fair ſpeeches whereby they deceive the hearts of the ſimple, are never found to have a true and hearty Love to thoſe that follow not the Sect which they have embraced. It is a great while ago ſince a very eminent perſon told the world, that he noted but two ſmall wants in that ſort of men, *viz.* of *Knowledge* and of *Love*. He might have bated them one of the two, and yet their condition had been bad enough: though, if he had lived till now, he would have ſeen their Povertie increaſed, and that they want *Humility* as much as either of the other. They are indeed but ſmall wants in their account (eſpecially the two laſt of the three) and they can be very well content without them, if God will be ſo too. They eſteem themſelves Rich enough in other inviſible treaſures; nay, they have one Jewel of ſuch ineſtimable value (*viz.* their *Faith*) that it will compenſate for a thouſand wants that are no greater than theſe.

But

But either I have loſt all my labour, or elſe I have made you ſenſible that there is nothing more imports you, than to ſee that you be not deficient in theſe two, *Charity*, and *Humility*. I may ſafely, I ſuppoſe, refer you to your own memory for to be ſatisfied in their neceſſity; and ſo only ſay this concerning the former of them: That all your *Faith* is worth nothing, which worketh not by *Love*; and that he is a Lyer, who ſaith he Loveth God, and loveth not his Brother alſo.

That you may ſecure your ſelf therefore the better from this, and all other illuſions, what other counſel ſhould I give you, than to ponder that ſentence much which I wiſht you to carry along with you, and to let your thoughts run as little as may be upon any other thing, ſave *Jeſus* only and *Jeruſalem*? Draw your mind from the things which you ſee in this outward world, and make it to retire within unto your ſelf; that there you may talk with *Jeſus*, and behold *Jeruſalem*, and ſee that Glory where he is. Which when you have practiſed a competent time, as every thing will be unwelcome and painfull to you, which is not related to them: So you will entertain every thing as very acceptable, which brings you into their familiarity. Not as if I would have you to neglect any buſineſs to which you are obliged in the world; for whatſoever it be which either Neceſſity or Charity requires, whether it be for your ſelf, friends, or Chriſtian Brethren, I muſt charge you to apply your ſelf to the doing of it with all care and exactneſs. *Jeſus* is not out of your eye (as I ſhall tell you further) when you are ſo imployed; for this is the thing by which he was known above all other, that *he went about doing*

good. But if it be a buſineſs of no neceſſity, or if it be one wherein your particular perſon is not concerned, and your neighbour challenges not your aſſiſtance, let it alone, and trouble not your thoughts about it. And if it offer it ſelf to you, and preſs upon you, and would make you a medler in other mens matters (as moſt of our vain Believers are) tell it, you have ſomething elſe to do, and repeat ſtill thoſe words, I HAVE NOUGHT, AND NOUGHT DO I DESIRE BUT TO BE IN PEACE WITH JESUS AT JERUSALEM.

CHAP. XXI.

Of the indeavours of his Enemies to keep him from doing good to his Brethren, under a pretence of Love to God. And of the Excellency of that Brotherly Charity.

AND here it ſeems very ſeaſonable to remember you of another common ſubtilty whereby your Adverſaries will ſtudy to deceive you, and put a great ſtop to your progreſs in the way you are about to enter. Which is, to detain you in the amuſements of contemplation, and to buſie your head only with Meditations and Conferences with *Jeſus.* They know that this will keep you too much at home, as well as any thing elſe, and that you will travel in your mind and thoughts only, but not with your whole man to *Jeruſalem.* And therefore they will labour to perſwade you of this at leaſt, that there is not half ſo much Piety can be exerciſed abroad as in your Cloſet, and that the good we do our Brethren, is nothing comparable to the Meditations we have of God and our Saviour, and the Affections we expreſs unto them.

This

This will very much hinder your proficiency, and put a greater rub than you imagine in your way, if you lend any belief unto it. It will keep you very much behind, under the pretence and colour of putting you forward, and it will depreſs and thruſt you down below others, while you ſeem to be mounting up on high, and ſoaring to a pitch far above them. For your Enemies underſtand very well, that God accounts all that as done to himſelf, which is done to your Brethren for his ſake. He hath made over all thoſe benefits to them which are owing to him, becauſe he is in no need of them. They are become his Receivers, and he hath devolved the right which he hath to our returns of Love to him, upon our Brethren. Be not you ignorant of this then, but underſtand it as well as your Enemies, that you never ſerve God better, nor ſo well neither, as when you are doing any ſervice to your poor Neighbours. You are bound, you think, to expreſs ſuch Love to God, as he hath expreſſed to you. Only you find that he is not capable to receive ſuch effects of it, as you experiment in your ſelf from his affections to you. But will you imagine now, that he will loſe the right he hath to your thankful retributions, becauſe he is in want of nothing? No ſuch matter: he hath deputed thoſe who are in need to receive from us that which is due to him, and imploy it to their own uſes. He hath communicated (as I may ſay) all his claim to them, and bids them demand in his Name that which we cannot give, much leſs forgive to him. So that you exerciſe Juſtice and Charity both together, when you do good to your Neighbour; and there is a double Charity in it alſo, one to Him, and another to them. They have good done them upon his account, and he takes it ſo

much as done to himſelf that he acknowledges an obligation, and binds himſelf to pay us again.

Nay, let me tell you, that there is nothing in all the world can render you ſo divine and heavenly as to do much good. This puts us in the place of God to our poor Brethren to whom he ſends relief and help by our hands. Is not this a very high honour? And is not that a very noble quality which ſo differences us from all others, that it makes us like to the Moſt High? The Mechanical Chriſtian will here find himſelf to be dead and void of God; it being nothing but a Spirit of Life, and that very Divine too, which will carry us out of our ſelves, and fill us with perpetual ardors of Love to others, and inſtigate us to be doing of good to all. This is the very Character of the Deity, for *God is Love, and he that loveth, dwelleth in God, and God in him.* And therefore if you covet to excel all others, ſtudy to be indued with the moſt *profitable Gifts*, as the great *Apoſtle* adviſeth: and yet, ſaith he, *I ſhew you a more excellent way*, and that is *Charity*. For this cauſes us to make uſe of all thoſe Gifts for the benefit of Mankind. This is the rareſt way of excelling others, becauſe it makes us excell our ſelves, and likens us to God. The *Angels*, you know, had the ambition of being like to God in Power and Majeſty, aſpiring, as is conceived, to the Throne of the Moſt High. Our firſt Parents were ſoon infected with the like vanity, and they rubbed their Leproſie upon them, for they affected to reſemble God in wiſdom and knowledge. But by this means you know that both of them loſt what they enjoyed, inſtead of adding more unto it. What muſt we do then who ſee their fall?

falls? muſt we be content not to be like to our Creator? Not ſo neither, but we muſt indeavour to imitate him in Love and Goodneſs, in which there is no danger. *This admits of no acceſs* (as wiſe men obſerve) *but only of error.* We cannot love too much, though we may be imprudent in the communications of it. Though Angels and Men ſuffered ſo much by the deſire of other things in acceſs, yet in Charity there can be none, nor ſhall either of them ſuffer any damage by it. And therefore it was that God ſent his Son *Jeſus* into the world, that by looking on him, we may know how to become Divine. All his acts of power were acts of Love. All his Miracles were Mercies to men. He never imployed his Might but to do benefits. To teach us *that they are truly great who are little in themſelves* (as he was) *and great in Charity. That they are indued with moſt power who can do moſt good: and that they are neareſt to God, and moſt highly exalted, who are neareſt to their neighbours, and moſt deeply humbled.* You know that if a Circle be made, and you draw lines from the circumference to the middle point or Center where they all meet: the farther theſe lines are in any place one from the other, the farther they are from the Center; and the nearer they come to that, the nearer alſo, and the cloſer their approaches are to each other. This may be a reſemblance, if you pleaſe, of our condition here in this World, where we are all in our way to God the Center of our Reſt, and travelling to *Jeruſalem*, where we hope to meet in him. We are deſirous now to draw as nigh to him as we can, and many fancy that their muſings, meditations and prayers, are the chiefeſt, if not the only things that bring them near unto him. But as I have told you heretofore, ſo let me now repeat

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it again, That God and our Brethren are ſo inſeparable, that we cannot touch the one, but we muſt be joyned to the other alſo. The further any of us is removed from his neighbour (as you ſee in that ſimilitude) at the greater diſtance he is from God. He cannot go away from the former, but he goes away in the ſame proportions from the latter too. And the nearer and cloſer he is joyned in the affection of Charity to his neighbour, the nearer he is unto God, the more doth he approach to his excellencies, and to an union with him. If you will be a follower of God, then as a dear child of his, *walk in Love*. You cannot chuſe ſure to do otherwiſe when you have ſo glorious a pattern before you. It is an honourable thing now you ſee to love, ſince God himſelf is become a Lover. You may have imagined perhaps that ſome offices of Charity are ignoble, and diſparage a perſon of honour: As moſt men of condition think it below them to go into a poor mans houſe, to come near the ſtinking wounds, and the dirty beds of the meaner ſort: and there are very few who do not account it a ſneaking quality to put up injuries, and paſs by affronts. But you cannot be of this mind if you look upon God, who by loving us, hath alſo taught us how honourable and glorious all theſe things are. They are not below us, ſince they are not below him ſelf. There is no man ſo much our inferiour, as we are all beneath Him. And yet he condeſcended to them. He comes and dwells in this periſhing fleſh of ours. He deſpiſes not our poor cottages: he dreſſes our wounds: he takes care of our ſores: he heals our ſickneſſes: he paſſes by our tranſgreſſions; yea, he prayes us to be friends, and intreats us to be reconciled. And that is a thing which men think to be ſo poor and mean, that no great ſpirit can indure

indure to ſubmit unto it. To go to others who have offended us, and beſeech them to lay aſide their enmity, is thought to ſavour of baſeneſs, and to be an argument of a low and cowardly mind. But God will give us leave to think ſo no longer. He hath ſhown us that it is the effect of a moſt generous and noble diſpoſition, and ſo far from being a blemiſh to us, that we ſhould glory in it to be the firſt in making peace, and offering terms of reconciliation. Others may think to give proofs of their gallantry by ſtanding in defiance to all thoſe who will not ſubmit themſelves, and lye at their feet; yea by trampling on them who ſhall in the leaſt offend them: but God teaches us by his own example that there is no greater height of mind, than in Humility and Meekneſs to condeſcend to others, yea to lay our ſelves at their feet, and beg of them for the ſake of the Lord of Peace, that they will be the children of Peace. This is to become the ſons of the moſt High, and Heirs of the greateſt Glory.

And now let me ask you for what end would you ſhut up your ſelf in your Cloſet, or make a Cell of your houſe? Is it not that you may improve your ſelf in the knowledge of God; and do you not hope there to converſe more with Heaven? you need not then be put to the trouble of this confinement, for I aſſure you nothing will ſo much promote your end as Love of your neighbour. This will make you feel what God is, and give you the cleareſt and ſtrongeſt ſenſe of him. And the larger and wider your Charity grows, the more able will you be to conceive the vaſtneſs of Gods Love, and the leſs doubt you will have of his Univerſal good will. It will diſpoſe you alſo more than any thing elſe to believet he Goſpel, and will win your aſſent

aſſent to thoſe reports which ſeem moſt incredible. When you find in your ſelf ſuch a great love to others, it will be eaſier for you to conclude that God might love us ſo much as to ſend his only Son into the world, and give him alſo to die for us ſinners. And if there be any thing of greater force than other to bring you acquainted with the joy and peace of *Jeruſalem*, and to make diſcoveries before hand of it, this muſt be that happy Spy. For they conſiſt very much in the dear love and friendſhip which there is between all the inhabitants of that bleſſed place. But theſe things I will leave to your own thoughts, and only pray you to imploy your mind in all your ſecret retirements ſo much in theſe meditations, that you may iſſue forth from thence very full of God, and as a man inſpired to do much good. For this active devotion is that which God loves. He will impart more of his bleſſings to you, if you open your hands in doing benefits to others, than if you ſhould lift them up all day in prayers to Heaven. He refuſes nothing to the ſtirring and diligent ſouls, whom love and good-will have ſet in motion. He delights to give to thoſe who imploy his Grace. It is a pleaſure to him to bleſs thoſe who go forth to meet his favours, and do not expect them in their Chambers. But we never imply his Grace better than when we imitate the effuſions of it upon us in our kindneſs and benignity to others. And we are never more like to meet his bleſſings, than when they are bleſſing of him for the good that we have brought unto them.

I know you will be ready to ſay hereafter, that you can deſign a great deal more, than you doubt you ſhall ever do. That the Idæa you have of this Noble quality

quality is very high, but you are affraid it is above your reach. And therefore I pray you before-hand that you would not trouble your ſelf with ſuch thoughts, but only remember theſe two things. That when you have done all the good that ever you can, that will diſpoſe you ſtill to do more: and in the mean ſeaſon you are to take care of this, to rejoyce heartily that there are others in the World who can do more good than you. If we were once arrived at this noble diſpoſition of rejoycing in the good of others, either in that which they enjoy, or that which they can do, we ſhould be ſo far from wanting Charity, that we ſhould equal our ſelves with the moſt excellent and bleſſed natures. As we ſhould have no cauſe to complain that we are not in the ſame throne with Princes, nor to envy the learning of thoſe who ſit in the Chairs of Wiſdom: So we ſhould not come behind the devotion of the greateſt Saints, nor be much inferiour to the Angels, who think it no ſmall part of their happineſs that they can rejoyce in God, and in all the marks of his goodneſs whereſoever they can diſcern them. Are we leſs happy becauſe our Wit is not ſo ſtrong, our revenues not ſo large, our ſtation not ſo high, and ſo our power to oblige others not ſo great as thoſe of many of our neighbours? No ſuch thing, but we ſhall rather be the more happy: if in the midſt of a low condition, and in a meaner rank, we can keep our ſelves from the ruſt and canker of envy, which is wont to grow ſooneſt in ſuch places as are low and damp. He hath raiſed himſelf to a very high pitch, whoſe ſoul ſurmounts all diſcouragements, and rejoyces in the Univerſal good of mankind by whomſoever it is procured. Hereby we ſhall make the happineſs of every perſon that is above us to be our own. For how

is he more Happy than I who gets a victory, if I triumph in it as much as himself? Wherein is he Superiour to me whose riches increase, if I be not only contented therewith, but much better pleased in his prosperous estate than I was before he enjoy'd it? Nay, if it make me well, to see him in health, and refresh my spirit, to see him merry, and really render me better to behold his progress in wisdom and vertue; then I have the benefit of all these, and they become mine as much as his in whom they are. And can you contrive a better way than this to make your soul the resort of all pleasures; the very Center wherein the happiness of the whole world shall meet, the Randezvous (if you will give leave to that word) of all those joyes which are scattered every where among Gods creatures? It is not possible for you to do it: nor is there any delight so noble and sublime, so pure and refined as this, that with so much ease you may enjoy. It is the very extract of all other pleasures; it is the Essence and Spirit of them without the grosser parts, which are wont to detain half of the pleasure from us. Though other pleasures make more noise, yet this gives greater contentment. They make a louder sound, but the commendation of this is its silence and quiet. The world takes more notice of others, but the very secrecy of this joy increases its sweetness, and vapours not out the purity thereof. Other injoyments may be greater in bulk, but this is more in value. They are obtained at a great charge, but this we injoy at other mens cost. Those persons have the labour and sweat together with their delight, and we have the pure pleasure. They work not for themselves only, but they must do us some service thereby. We come in for a share of all their gettings,

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and want nothing which they have, but only the toil and the pains. And yet ſo innocent is this pleaſure, that while we enjoy all that others do, we leave them all they had and take nothing away from them. As the Bees ſuck an inviſible ſweetneſs, which robs the Flowers of none of their beauties from whence they fetch it: So do we when we ſolace our ſelves in other mens goods; which are not impared by our reliſhes, nor made leſs by all the contentment we draw from them. Nay, we oblige them by this means, and pay them largely for all that we take. It will be an addition to their pleaſures to know that others are pleaſed with them. It will be the beſt part of their ſatisfaction to underſtand that you caſt not an evil eye upon their enjoyments. Their happineſs would be imperfect, if you did not think your ſelf happy too. They will owe as much to you as to their own acquiſitions, and you equal your ſelf to them by not envying their ſuperiority.

But I think it is time to conclude this diſcourſe conterning the good you are to do your Brethren; and therefore I ſhall only admoniſh you of a thing which may be apt, if you have not conſidered it, to trouble you in your way to *Jeruſalem*; and ſo paſs to other matters. After you have done all the good you can, you muſt not think to have the pleaſure of finding all theſe perſons grateful on whom you have beſtowed your favours. You muſt rejoyce in your own Vertue; without expecting that additional delight which reciprocal love would afford you. Such a good nature, I believe, as yours, will make you ſuppoſe that you have received a favour, when one hath but done you juſtice, and therefore you will be infinitely ſenſi-

ble of any kindneſs, and think that it layes an everlaſting obligation of gratitude upon you. But do not imagine that you ſhall meet with much of this ingenuity in the World: There are a far greater number of ſuch a wicked diſpoſition, that they look even upon kindneſſes as their due, and will render you no more thanks for them, than men commonly do for Juſtice, to which every body claims an equal right. Nay, you will meet with thoſe, who when they are highly obliged, do love to avoid the perſons that put thoſe bonds upon them. They will not behave themſelves ſo well as to take your kindneſſes for their due, but carry it rather as if they had done them a ſenſible wrong. And I wiſh I could not ſay that there are ſuch ill natures who cannot indure ſo much as to behold thoſe who have been their benefactors, but ſhun them, as if they were their deadly enemies. But you will find, I fear, too many of theſe wretches, who think whenſoever they ſee you, that you upbraid them with all the good they have received from you. When you did them benefits you laid chains upon them, and they think it no crime to hate him that hath made them his Priſoners. They will heartily wiſh you were dead, that ſo they may be freed from their bonds which will dye and be buried in the ſame grave together with you. For they, meaſuring other mens natures by their own evil diſpoſition, which inclines them to do good to none, unleſs it be with a deſign to make them ſlaves; they could wiſh never to ſee thoſe perſons, who they think, look upon themſelves as their Lords and Maſters, by having thus engaged them. Their courteſies are meer traffique, and they alwaies expect to gain more than they give: which makes them hate their benefactors, who look they imagine for payment

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alſo far greater than they have a will to make. Nay, they had rather do a courteſie to thoſe who never did any thing for them, than be officious to thoſe perſons who have ſo much obliged them. Juſt like thoſe wicked people, who had rather make a preſent to others, than pay what they owe to their Creditors. Which, to ſay the truth, is no more than the neceſſary conſequence of that curſed principle I named before, of trading with kindneſſes, and putting them out to Uſe, that they may improve into greater, to be rendred back to them. I know very well there is no vice more odious than this, or which lyes under greater reproach even by ungrateful perſons themſelves; but yet I aſſure you, it will be found that there is none more common. And the miſchief of it is, that it is never ſo likely to grow in baſe natures, as when they have been highly bound to you. The kinder you have been, the more ungrateful they are like to prove: like thoſe who having contracted a vaſt debt, and having a little to pay, run away with ſhame, and pay juſt nothing at all. You muſt do good therefore meerly for the Love you bear to it ſelf, and though you deſire no payment but only the pleaſure of having it kindly reſented, you muſt be content ſometimes to loſe that ſmall return, and reſt ſatisfied in what you have done, and in your pious diſpoſition to do the ſame again.

CAP.

CAP. XXII.

That a Pilgrim *muſt ſometimes recreate himſelf as well as other men. Of the pleaſure of good Company. What Men are to be more particularly avoided. Of the Feſtivals of the Church. How uſeful they may be. And how much abuſed.*

AND now I think it is time to remember you for the prevention of all miſtakes, that there never was any *Pilgrim* who could alwayes be exereiſed in doing good to others, or in Prayer and Contemplation; but he was forced to attend ſometimes to himſelf alone, and provide for the needs of his Body by the uſe of Meat, and Drink, and Sleep; wherein you muſt not think to be unlike them. Nay, there is a great need alſo at certain ſeaſons of innocent Recreations, which *Pilgrims* muſt not be ſo moroſe as utterly to deny themſelves; for in truth there are none ſo fit as they to enjoy them. And in all theſe things I would have you to uſe the beſt diſcretion that is in your power, avoiding, as you would the greateſt danger that hath been mentioned, all fooliſh ſcrupulosity about them. Do not meaſure your Drink, nor weigh your Meat, nor confine your Divertiſements to a minute, but enjoy them freely as the beſt wiſdom you have ſhall at that preſent direct you, reſolving not to trouble your ſelf about any after accidents. For, though it is neceſſary that we take a care to ſpend our time well, and there is nothing of which we ſhould be more frugal; yet it is not good to be over rigorous in exacting an account of our hours. We may run our ſelves

ſelves thereby to infinite ſcruples, and buſie our thoughts about ſuch endleſs niceties, that we may loſe much time while we are thinking how to ſave it, and impoveriſh our ſelves by ſtudying to be miſerable good husbands. Do not grudge therefore to theſe things a fair portion of your time, out of a fear that they will be too great an hindrance to you; for though they ſeem to ſtay you for a while, they do very much further you, and give you ſtrength to walk more chearfully for a long time after. Diſcreet ſtayes and reſts make ſpeedy journeys. It is no turning out of your way, to divert your ſelf ſometime in a pleaſant Meadow. That is the neareſt way to a place, which brings you ſooneſt thither. And as the old ſaying is, ſoft and fair goes far.

And indeed it is impoſſible that all the hours of a mans life ſhould be equally grave. The wings of the ſoul cannot be alwaies ſtretched, and it is idle to think its vigour ſhall receive no abatements Let it ſoar never ſo high, it will be forced to ſtoop again; and by ſitting ſtill, and refreſhing it ſelf, be made more able for a new flight. Of this you muſt be well adviſed, or elſe you will never get to *Jeruſalem*. It is the councel of nature which muſt be followed, that all who work, do take ſome reſt. The continuance of labour depends upon Moderation, and Nature alwaies threatens violence with an end. I grant that your deſires may be ever pricking you forward, and that they may be loth to give you a moments reſt. But they will ſtimulate you, even till they gall you, and if you take not heed, will make you reſt of neceſſity, and not out of choice. The beſt courſer that is may run himſelf off his leggs. You may tire and jade your ſelf by over-

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long journeys. And though your mind be of ſuch a make, that if it were alone, and had nothing to carry along with it, poſſibly it might never be weary, but would run continually: yet while it is ingaged in the company of this terreſtrial body, it muſt ſit ſtill and eaſe it ſelf, if it be but for the ſake of its fellow-traveller. We are not yet divorced from ſenſe, nor do we enjoy the liberty which we hope for at *Jeruſalem*. We are far from the purity of ſimple Beings, and whether we will or no, ſhall find our ſelves to be mixt with matter, which will not alwaies move. It will be a ſlugg do what we can: and if we will not find it ſome refreſhment, it will take ſome of it ſelf, and more ſometimes than we need to give it. It is better that it ſhould be at our diſpoſe, than at its own. It will be content with leſs, if we do not deny it all. We ſhall find it more obedient, if we do not by our rigour provoke it to a plain rebellion. We ſhall uſe greater Moderation, if by defrauding our ſelves of all recreations, we do not become ſo impatient as to play the gluttons, when we take the liberty to enjoy them. It is, no doubt, a true obſervation, That the ready way to make the minds of youth grow awry, is to lace them too hard, by denying them their juſt freedom. When you rob the appetite of its lawful and innocent delight, it hath ſuch a deſire to break this Priſon, that it oft-times furiouſly burſts forth into unlawful and forbidden pleaſures, And therefore uſe a due care at leaſt in your firſt ſetting out, that you run not with too great a violence. Do not make more haſte than good ſpeed, as you will be apt to do when you begin your journey. Young *Pilgrims* are wont to be very forward, and to tye themſelves to ſuch long ſtages; that they grow weary, and turn aſide to ſome more

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pleaſing courſes. And it is well if they divert not to ſuch as are looſe after too great ſtrictneſs. They are very happy if they leave not off their travel, by travelling too faſt. The very beſt that we can expect, is that they ſit down as men out of breath, and that they loſe more time in recovering of it, than they would have done in ſeaſonable refreſhment.

Nay, let me tell you, the oldeſt traveller upon the Rode will find that he hath great uſe of them, and cannot give ſo good an account of his time, unleſs he beſtow a little of it upon them. Recreations are part of the needs of humane life. and though a man be never ſo well provided, he will be liable to this want. The moſt vigorous minds well ſometimes be weary, and call for quiet and eaſe. The ſtrongeſt eyes will at laſt grow weak, and deſire to ſhut themſelves. *The life of the greateſt Sages* (as a wiſe man once told me) *is not altogether ſerious. All their ſayings are not Sermons: nor is all they write either their laſt Teſtament, or the confeſſion of their Faith.* And therefore ſtudy not how to live and uſe none, but rather to uſe none but thoſe which are good and worthy of a man. Think not to be employed ſo as not to need them, but take care that under a pretence of need they do not become your employment. Order the matter ſo diſcreetly that they may be as profitable as they are delightful. See that they render you the hours back again whith you have beſtowed on them. For there is nothing more certain than that *we may gain time by intermitting our Labours, and rid the more ground by ſtanding ſtill a while.*

And becauſe the greateſt part of a wiſe mans pleaſure conſiſts in good diverting company, let me here

remember you to provide that it be carefully choſen, and that you do not lightly take men into your familiarity. Excellent men you are rather to be converſant withall, than excellent Books. You may learn more of them than all your ſtudy can teach you. You may at once give your ſoul a recreation, and your body a repaſt; You may divert your ſelf and others both together. He who asks and enquires of his company, ſhall both receive much learning, and give much content: eſpecially when his queſtions are addreſſed to ſuch whoſe skill lyes in that whereof he demands ſatisfaction. For then he offers them a fit occaſion to pleaſe themſelves in ſpeaking, and he gains much knowledge himſelf by being poſſeſſed of their conceptions. And therefore it it moſt adviſable for you to frequent the ſociety of thoſe who have more knowledge than your ſelf. Though there are who affect the company of ignorant perſons, that ſo they may be taken for knowing men; yet they who are really knowing, ſeek for the wiſe, that ſo they may know more. In the one you may be admired, but in the other you ſhall be acquainted with things that are worthy of admiration. And, I beſeech you, which is better, to learn wiſdom from thoſe who are wiſe, or to be accounted wiſe by thoſe who are ignorant? It is a pettiful thing, in my judgement, to be thought wiſe when you are not: and yet it is ſtill more deplorable when you pleaſe your ſelf in being ſo thought by thoſe who indeed are very fools. If you would win the reputation of Wiſdom, let it be with thoſe who know what it is. But you muſt firſt have it, before you have their eſteem; and the firſt ſtep to it, is to be ſo wiſe as to know in what company it is to be learnt.

But it is not my intention to make you a long diſcourſe on this ſubject; and therefore I ſhall not warn you of all thoſe who are to be avoided, but only of one ſort who will more abuſe your time, and alſo do you greater miſchief than any elſe beſide that are not openly wicked. They that I mean are a talkative generation, who are ever chattering and babling as if they had obtained a Pattent for prating. People that are ſo much in company with others, that they can never find leiſure to keep any with themſelves. Who are a burden to themſelves when they are at home, and to their neighbours when they are abroad. Whoſe minds are ſtuft with nothing but News, of which they are ſo full, that they have no room for one wiſe thought to lodge there. But above all others, I would have you mark and ſhun a complaining ſort of people who are ever finding fault, and never can be pleaſed. Their minds feed upon the ſins or the harms of others, and they have alwayes ſome News to make you ſad. The ſubject of their diſcourſe moſt commonly is, the evil of the dayes wherein they live. They alwayes praiſe that which is paſt, and diſcommen that which is preſent. The wiſe men of former dayes they are ever magnifying: and they will allow no body to be good, but thoſe who are dead. They ſeek for examples of Piety in the Acts and Monuments of the Church, which they would not follow nor applaud if they were alive again. Nay, they have in great admiration all that is done abroad, but are ill-affected to all that is done at home. Nothing can be ſo well managed, but they will ſhew you ſome errour in it: nor can there be ſo profound a Peace, but they will fright you with ſome thing that portends Wars, or other Calamities. They never look upon the Kingdom

where they live, but they ſee it full of the tokens of Gods wrath. There is no ſpot that can appear, but they make it a mark of the plagues of Heaven that are coming upon us. They have loſt their taſte and judgement through the gall and bitterneſs of their own heart. Their choler overflows ſo much, that they have no ſenſe or relliſh of any of Gods mercies, but cry out perpetually of woes and miſeries. One would think by their talk, that the tranquility of their Countrey is a trouble to them, and rather than have no diſturbance, they will begin it in themſelves. Nay, let things be in what poſture they will, you ſhall never find them at any eaſe. Let them change their faces never ſo much, they ſtill retain the ſame ſad countenance, and follow you with their complaints. If all things be in a proſperous eſtate, they fill you with fears of the evils that are to come. And if the times be very miſerable, then they bethink themſelves of the happineſs which they could not ſee before in the dayes that are paſt. When they have nothing to ſay, they will give you a very grave nod, by which you muſt gather, their heads are full, if their wiſdom thought it fit at that time to empty them. And when they are afraid to ſpeak their thoughts, then they will ſhake their head, and give a terrible ſhrug, as if all were nought and going to ruine. In ſhort, you ſhall hear theſe men ſpeak nothing but *Lamentations*: and they will mix their words with ſuch ſighs, that you would think they laid to heart the badneſs of the times. But do not believe them: this may be no more but a copy of their countenance. For there are a number of them who conceive a ſecret joy when they hear an ill ſtory of one whom they hate: and could not tell how to appear good, unleſs

leſs they had ſome mens vices to ſpeak againſt. They would not be able to live, if all men ſhould leave their ſins. There would not be found a man ſo bad as they, if all ſhould become ſo good as they ſeem to deſire. They would be more troubled at the reformation, than they are at the diſorders. And, unleſs their hearts were changed, they muſt either then be dumb, or elſe make faults where they could find none. And that is a matter, I aſſure you, very eaſie for them to do. For they never regard whether their complaints be juſt or unjuſt: and it would be to ſuppoſe them too reaſonable, if we ſhould think they are never diſcontented without a cauſe. Mingle not your ſelf therefore with ſuch men: but judge it better a great deal to travel alone, than to fall into ſuch company. If you mean to finiſh your journey, ſtay not to liſten to their tales, for they have no end, and they will detain you with them for ever. There is no thing, no perſon can eſcape the ſcourge of their tongues; and ſince thoſe are innumerable, ſo are their ſtories.

But in this and all the foregoing Directions which I have given you, it will be of great uſe to mark the footſteps which you will meet withall of many Travellers who have gone before you. Some of the prints of their feet you will find bigger, and others of them leſs than your own; but all of them will ſo incourage you, and excite you, and ſupply the place of a Guide unto you, that I may leave the reſt to their inſtructions. And indeed the wiſdom of the antient Church ſeems herein to have been very great, who chooſe to honour the dayes of relaxation and intermiſſion of labours with the names of the Apoſtles and

Saints

Saints of God. It is fit, as I ſaid, that we ſhould ſometimes uſe recreations, but they would teach us to begin and end them with acknowledgements of God. It is neceſſary that we chear our ſpirits, and refreſh our minds, but we muſt ſtill remember that there is no greater pleaſure than to praiſe our Lord. When we divert our ſelves, we ſhould have the example of brave men before us. In all our Sports and Mirth, there muſt nothing be admitted which is unbecoming the gravity and purity of good Chriſtians. And therefore let me intreat you on all the Feſtivals of the Saints, to ſeaſon your mind in the morning with the meditation of their holy lives. When you keep the dayes which preſerve their memory, be ſure to follow their vertues, which in effect will make them ſtill to live in the World. It is a ridiculous thing to bleſs God for thoſe examples which we never mean to imitate. It is monſtrouſly abſurd to maintain the memory of Holy mens names, with an utter forgetfulneſs of their Piety. If they be capable of any grief in the bleſſed place where they now are, and have carried their paſſions away with them to the other World; It makes them ſigh, one would think, to ſee the lewdneſs of thoſe that honour them, and the diſgrace that is done to Religion under the countenance of their great names. It wounds them ſure to hear themſelves commended laviſhly, and to ſee their lives reproached as guilty of too much ſeverity. It was an old ſaying, but ſpoken with much ſimplicity and zeal by an old Preacher, That he wondred the Saints did not riſe out of their graves, to drive thoſe away from their Temples, who uſe ſo much ceremony in celebrating their Feſtivals, and take ſo little care to follow their Vertues. But I may rather wonder with what face men can ſpeak againſt

againſt thoſe who neglect the obſervance of theſe Dayes, when they themſelves are the chiefeſt cauſe of it, or the beſt colour for it. They diſhonour all holy rites, and bring a reproach upon holy times: and if it had not been for ſuch as them, thoſe dayes might have been in more credit, even with thoſe who now deſpiſe them. What do we ſee, ſay thoſe ſcrupulous perſons but riot and luxury at ſuch ſeaſons? All places are full of vomit, and men ſeem to be celebrating the Feaſt of *Ceres* and *Bacchus*, *i. e.* of Bread and Wine, of ſome heatheniſh, drunken belly God. They fancy there is no reſtraint layd upon their appetite, if they do but ſtrictly forbear their ordinary labours. They are like ſome bad Chriſtians in the old times, who made no doubt of being drunk, ſo they did but take off their cups as they ſate on the Martyrs Tombs. It is eaſie indeed for theſe objectors to ſee ſomething elſe: They might behold ſome devout people who frequent the Worſhip of God, and rejoyce moſt in remembring their Saviour and his great Grace, in ſending thoſe that Preached the Goſpel to the World. But the number of the other are ſo great who never regard ſuch things, that by looking on them they are tempted to take no notice of all the reſt. The Taverns are fuller by far than our Churches; and the Theatre is more frequented than the Houſe of God. And therefore it is for ſuch as you to ſet you ſelves awork to take away this objection which they will not take away themſelves. Do you ſatisfie them that theſe daies are no neceſſary cauſe of doing evil, by your own example of doing good. Leave their Argument no force at all, for it is in your power to do it: and let them ſee that the marriage between theſe Feſtivals and Profaneneſs is not ſo legitimate, but they may be divorced. Deprive

prive them of this colour, and leave their peeviſhneſs ſo naked, that it may be expoſed to the view of all. Or if they have taken a real offence, remove it out of their way, and let all that they alledge have a full confutation in your holy life. Anſwer them by your behaviour, that there is no need to take away theſe dayes, for you can take away all the wickedneſs, and leave them ſtill remaining. Let them ſee that you can reſt from your labours, and yet not ſpend your whole time in ſport and play. Let them find the Bible or ſome good Book in your hand oftner than they do the Cards. Let your Spirit rejoyce in God your Saviour more than your body doth in meat and drink. Feed your ſoul upon the Heavenly myſteries of our Religion, and do not live as if the Saints were only good Purveyors for our Kitchins. So will you both bring theſe dayes into eſteem with others, and your ſelf into greater favour with God. And, I beſeech you, deſire all you know that they would not ſlight ſuch admonitions as theſe I give you: But that for the Honour of our Lord, for the credit of his Church who hath appointed theſe ſolemnities, for the love of their own ſouls who are intended to receive the benefit of them, they would behave themſelves ſoberly and religiouſly at ſuch ſeaſons. That ſo the Church may not be forced to do with theſe as it hath done with the Feaſts of Love, and other rites uſed by the Apoſtles themſelves, *i. e.* aboliſh and baniſh them becauſe of mens obſtinate abuſe of them. For *it is a very abſurd thing.* (as one of the antient Guides ſaith) *to ſtudy to honour the Martyrs with too much fulneſs: who we know pleaſed God by faſting and abſtinence.* It is a prepoſterous way of doing honour to our Saviour, by pampering and pleaſing our ſelves; who it is known did honour his Father

Father by denying himſelf, and diſpiſing all the pleaſures of the fleſh. Therefore exhort every one to feaſt themſelves with an holy fear. Let them make Feaſts of Charity, and doing good to their poor neighbours. Let them be Feaſts of Love to make us friends one with another. Feaſts of the Spirit to put us in mind of the joyes of the Lord, and the eternal Supper of the Lamb.

And now I think I may have leave to conclude my directions (having put you into the hands of better Guides than my ſelf) the ſumm whereof is briefly this: Let your principal deſign ever be to knit your heart to the Love of *Jeſus*, and the ardent deſire of being with him at *Jeruſalem*. Let this be your great buſineſs to ſet your Soul directly towards the place where he is, and to ſtir up in it ſuch longings as theſe *O that I were with Jeſus! when ſhall I come to Jeſus!* And ſince he is, the Way to himſelf, there is nothing more needful for the accompliſhing your deſire, than to propoſe him before your eyes for your imitation. As for *Prayer*, *Meditation*, and ſuch like things, they are to be deſigned to this end, that your Love to him may be inflamed, your Deſire after him increaſed, and your Reſolution of doing his will, and treading in his ſteps be made unmoveable. Whatſoever therefore you find proper to advance that Love, that Deſire, that Reſolution, be it *Praying* or *Reading*, *Diſcourſing* or *Solitude*, *Walking* or *Repoſing your ſelf*, *Viſiting of others* or *Keeping at home*; make uſe of it for the time that your Soul reliſhes it, and as long as it quickens your Deſire and indeavour of enjoying the love of *Jeſus*, and the bleſſed ſight of him at *Jeruſalem*. But when any of theſe ſhall prove irkſome to you, be not troubled at it, but try for that

time ſome of the reſt, which may be then more uſeful, becauſe more pleaſant to you. And when any of thoſe Enemies I have mentioned ſhall diſturb your peace, beat them off as ſoon as you can; but be not troubled becauſe they do not preſently yield, provided you do not yield to them neither. And if after a Victory they rally in the ſame manner again, be not affrighted at that neither, as if now they had greater courage; but endeavour only to beat them as before and by obtaining a new Victory, to ſhew that it is your courage which is increaſed. And do not think you ſhall be in danger to loſe the Victory over them, if you ſuffer your Bow ſometimes to be unbent. Do not think a Pilgrim muſt be ſo ſevere, as never to recreate himſelf in the way he goes. By perpetual Watchings and labours your enemies may undo you as well as by any other means. Take but heed that you fall not into their Quarters when you divert your ſelf, and let but your pleaſures ſtill lye in your way, and you need not fear to make uſe of them. Remember the Example of the Saints of God, and ſtir up your ſelf to imitate their zeal and their diſcretion both together. And reſt aſſured (my friend) that this good Deſire thus cheriſhed, thus augmented, and thus ſtrongly and wiſely purſued, will bring you ſafe to the end of your Pilgrimage; and ſet your feet in the midſt of *Jeruſalem*, where I ſhall be right glad to meet you.

CAP.

CAP. XXIII.

What entertainment all theſe diſcourſes met withall from the Pilgrim. And of the pleaſures he ſhould find in his way, though incumbred with the fore-named Enemies.

AND now I am ſure you will expect to hear that the Pilgrim broke his ſilence: If not to thank this perſon for the ſatisfaction he had received, yet to tell him how much he thought himſelf engaged by the pains which he had moſt friendly taken for his ſatisfaction in the way to *Jeruſalem*. But yet he could not for the preſent ſpeak ſo much as one word; ſuch a violent paſſion ſeizing on him, that it blockt up all other paſſages but only thoſe for Tears. Which guſhing out apace, and ſeeking for more vent than they could find, cauſed a greater obſtruction, and were ready to choak not only his Words, but alſo Himſelf. The good man who had hitherto been his Guide thought that now he muſt become his Phyſitian. And fearing that this paſſion might grow to ſome danger, and ſuſpecting withall that it was the effect of a great ſadneſs whith he had conceived at his diſcourſe; He went to him, and taking him by the hand, intreated him to reſiſt this tide ſo long, till he could take ſo much breath as to tell him the cauſe of it. Now that the *Pilgrim* might ſhow how obedient he was like to prove to the reſt of his Words, he ſtrove ſo earneſtly with himſelf, that many Minutes were not paſſed before he recovered the uſe of his tongue, and was able thus to ſpeak to him. You have obliged me, Sir, ſo much

much beyond all my expreſſion by the Inſtructions you have beſtowed upon me, that as an endeavour to do more than we can, doth frequently make us to do juſt nothing at all; ſo I felt enough from thence ariſing to ſtifle my words, while my Soul laboured ſuch expreſſions of Gratitude as could not be uttered. My Tears Sir, could only tell you how much I think my ſelf indebted to your Charity. For they did not ſpring from Grief, as perhaps you might imagine, but from a very great joy, which flowed partly from the remembrance of the Providence which brought me hither, and partly from the ſenſe of your friendly love, but chiefly from the good news you tell me, that the way to ſuch a Bleſſed place as *Jeruſalem*, is incumbred with no greater difficulties than you have related. O Sir, I am overjoyed to hear that the Iourney will be no worſe. It is a beginning of the pleaſures I expect there, to know that the way is ſo good; for I was willing to have undertaken far greater things, rather than forſake my reſolution of going thither. And here his voice was intercepted by a new paſſion like to the former, though it was not long before it had ſpent it ſelf, and gave him liberty to utter his mind as freely as he pleaſed.

But before he could begin to diſcharge himſelf of thoſe thoughts with which his Soul ſeemed to be fill'd, the other prevented him, and told him, that it was no ſmall joy to him alſo, to find himſelf ſo deceived, and meet with ſuch a flood of joy in that place, where he feared he ſhould have found a deluge of ſorrow. And ſince, ſaid he, you take ſo great content in what I have ſaid about the way to *Jeruſalem*, which others hear with as much heavineſs as you did with pleaſure; I

ſhall

ſhall give you a freſh addition of joy by ſomething elſe which I reſerved as an incouragement to you, but now I ſee muſt be a part of your comfort. And truly by what I ſhall ſay, you will plainly ſee how well *Jeſus* rewards his ſervants that are willing to obey him, giving them far more than they durſt expect, and where they lookt for nothing but trouble and anguiſh, cauſing joy and gladneſs to ſpring up unto them. You ſhall never meet, I am confident, with worſe entertaiments, than I have mentioned in your way to *Ieruſalem*, unleſs it be *Death* which we may meet with every where. But far better than have been ſpoken of, I do not fear to promiſe, if the directions be followed which have been delivered to you. For beſides the pleaſures that will attend all your Victories, which are indeed unſpeakable, and more than can be numbred: I muſt tell you, there is much contentment to be ſetcht from the conſideration of the way you are to go. Though in many places it may be rugged and hard, as you already perceive, yet it is alwayes very ſtreight and eaſie to hit, having none of thoſe windings and turnings in it that perplex and intricate men in the contrary paths, which, me-thinks, is no ſmall comfort to a Traveller. Do you not ſee how many thouſand Arts-men are at the labour to diviſe that they may cheat and circumvent their neighbours? What a number of ſhifts they are put unto to make good a lye, and to palliate a piece of knavery? What a loſs they are at ſomtimes to compaſs their revenge, or to ſatiſhe an unchaſte deſire? And what a vaſt burden of cares they are afflicted withall who do not depend on God? What troubleſome thoughts, what fears and frights, what diſcontents and diſguſts, and ſuch like paſſions as diſturb their quiet they are continually peſtered withall?

all? There is none can tell you how theſe men wander up and down, and are at their wits end, and when one way fails, are put with as much incertainty to beviſe a new, to attain that which they deſign. Whereas the wayes wherein I would lead you are ſimple and plain, and lye ſo openly before your eyes, that you need not ſtudy what you have to do. Every body may ſoon know what Juſtice is, and there needs no Art at all to define it. To live purely, to forgive enemies, to truſt in God, and to ſpeak the truth, are things of no intricacy, and will not torture your mind for one moment to know what belongs unto them. They are very ſtraight paths, and there are no labyrinths in which they involve you. Bring but honeſty enough, and there needs not much wit, and no cunning at all to follow theſe courſes. Do but conſider this well, and you will think it a great happineſs to follow Jeſus. For the obtaining of whoſe love and favour, of his reſt and peace, you need not uſe any baſe Arts, nor practiſe deceitful tricks, nor work treaſons, nor be at the charge to calumniate your neighbours, nor take the pains to lye and couzen, to cog and flatter, to humour the luſts of men, to contradict your reaſon, and wound your conſcience. It will coſt you neither bad nights nor unquiet ſleep, nor vexatious dayes, nor careful thoughts; it will ſtand you neither in the loſs of honour, nor the loſs of life and happineſs; but in natural and eaſie wayes, in pleaſant and ſafe courſes you may provide for the immortality of them both. I cannot but call them pleaſant, becauſe I am aſſured that when you are once uſed to the Rode, you will find the moſt rugged wayes to be more delightful, and in all regards more eaſie to the Pilgrims feet, than any of thoſe are, which lead unto the oppoſite Countries. The greateſt

difficulty

difficulty will be at the firſt entrance, as indeed it uſes to be in the beginning of all other labours; but when you and the wayes are once acquainted, I am confident you will not be perſwaded to turn into any other paths, though you were infallibly aſſured they would lead you to the Imperial Throne, and make you Lord of the world. There is never a ſtep of your Journey (as it were eaſie for me to demonſtrate) but it will have ſomething of ſweetneſs in it; your ſoul will cloſe with every thing that you have to do, no otherwiſe than your ſtomach imbraces the meat it loves; you ſhall not ſtay for all your peace till you come to *Jeſus* at *Jeruſalem*, but he will make you know that *all his wayes are pleaſantneſs, and all his paths are peace.*

And here I cannot but call to mind a pretty Fable, or as the Author of it ſaith, a moſt wholeſome and ſacred Story, under the ſcheme, and in the habit of a Tale; which will well repreſent unto you the eaſineſs and pleaſantneſs of the way to *Jeruſalem*, and much encourage you in it. It is deſigned indeed to ſhew how much more ſafe, facile and happy it is for a Prince to rule his ſubjects by his Laws, than by an abſolute will, and licentious power; but it may indifferently ſerve to inſtruct all manner of perſons (who ſeek the way to Happineſs as well as they, and may be taught by their great examples) how ſecurely and comfortably they live, who obſerve the Laws of their Saviour, above thoſe whoſe Luſt is their Law, and that have no other meaſure of goodneſs, but their own ſenſual deſires. It is in a Writer, I grant, that knew nothing of *Jeruſalem*, but this will give you the greater pleaſure, to hear that your way thither is ſo ſure, that you may learn ſomething of it from every body, even from thoſe that

Dion. Pruſ. Orat. 1 de Reg.

that are but ſtrangers to the place. The Story is this

When Hercules *was yet but a little Youth educated at* Thebes, Mercury *was one day ſent to him from Heaven, that he might make a tryal of his inclinations, and encourage him in all vertuous and noble undertakings. For this end he carried him in unknown wayes to the top of an high Mountain, which it would be too long to give you a deſcription of in my Authors words. Thus much it is neceſſary for you to know, that it ſeemed but one to thoſe who ſtood at the foot of it, having but one root, and one body as far as their eyes could reach; But indeed was parted into two Hills before it came to its utmoſt height, which were alſo very widely diſtant the one from the other. The one of theſe was called the* Royal Tower, *or the* Temple of King Jupiter: *The other had the name of the* Tyrannical Fort, *the ſeat in old time of the prond* Typhon, *whom* Jupiter *ſtruck down with Thunder from Heaven. To theſe two there was a ſeveral acceſs; and the way to that where Royalty dwelt was very ſafe, wide and plain, ſo that a man might aſcend even in a Chariot to that lofty place, without any danger or fear of falling: But to the other the way was narrow, crooked, and ſo dangerous, that a man muſt creep upon his hands and feet who intended to come thither. Nay, ſo full of hazard it was, that many who adventured to go in it, had been ſeen to precipitate themſelves, and were utterly loſt in a great Lake which was at the bottom of it. To thoſe who beheld them afar off, they ſeemed, as I ſaid before, to be but One; but the* Royal Hill *was far more eminent, lifting its head above the Region of the Air; and enjoying the benefit of the pure Skie; and the other was more depreſſed, having a cap of Clouds continually upon its head, ſo thick and foggie, that they made it an obſcure and*

and diſmal place. Now Hercules being brought thither and having the nature of this Mountain thus ſhown to him, was already touched with ſo much ambition as to deſire to be admitted into the interiours of them both. Which he had no ſooner ſignified, than it was by Mercury granted, who ſaid, Follow me, and thou ſhalt behold moſt clearly the vaſt diſparity of theſe two, which is altogether hid from the eyes of Fools. And preſently he diſcovered to him upon the top of the former, a Woman ſitting on a very ſplendid Throne: who was exceeding beautiful, and of goodly proportions; cloathed in white rayment, and having a Scepter in her hand neither of Silver nor Gold; but of a more pure and ſhining nature, like to that which Juno weilds. Her countenance was compoſed of a mixture of ſmiles and gravity; ſo that all good men looked confidently upon her, and the evil were no more able to behold her, than they who have weak eyes can indure to turn them to the Sun. She ſeemed moreover to be ſo fixed, and alwayes like her ſelf, that her countenance and eyes did not betray ſo much as an inclination to change her ſerious ſweetneſs. And indeed it was admirable to ſee the quiet, peaceableneſs and conſtant temper of that place, to behold the plenty of fair fruit, which it every where yielded, and to obſerve how all the creatures of every kind which lived there, did skip and dance round about it, as if they were tickled with an inward pleaſure. Of Gold and Silver, and other Metals, there lay great heaps before her; and yet ſhe ſeemed to be pleaſed with none of them, but only in the fruits and in the ſeveral creatures which ſhe beheld in ſuch contentment ſurrounding her. When Hercules therefore had fixed his eyes a while upon her, he bluſhed exceedingly, and fell down in a humble veneration of her, no otherwiſe than as a dutiful Child would do before a brave and generous Mother. And

having at laſt demanded of Mercury the name and condition of this perſon, he told him, that it was the bleſſed and heavenly Queen, BASILEA, the Daughter of King Jupiter, whom he ſaw attended with many fair Ladies that were eaſie to be diſcovered, and of no leſs Nobility than the Queen her ſelf. It is true replyed the youngman, I behold, to my no ſmall ſatisfaction, ſeveral divine perſons waiting upon that Heaven-born Baſilea; but may I be ſo happy as to know their Names alſo? She, ſaid Mercury, on the Queens right hand, who looks upon us with a ſtern mild countenance, is Juſtice, a perſon of great account, and very beautiful: Hard by her there ſtands Uprightneſs, or Integrity; who is ſo like the former, that you can ſcarce know them aſunder, and is not inferiour to her in fairneſs. As for her whom thou beholdeſt on the other hand, a woman very ſpecious and goodly, bravely cloathed, and ſmiling on us, her name is Peace, She that ſtands juſt before the Queen, and even touches her Scepter, an antient gray-headed Matron, ſtrong, and as thou eaſily ſeeſt, very magnanimous, She is called Law, or as others ſometimes name her, Right Reaſon, A perſon who is of her Privy Council, and never ſtirs from her, without whom it is a crime to do, or ſo much as to think any thing.

It would be too tedious to relate how the Youth was raviſhed with this ſight, and how he endeavoured to print his mind with it, ſo that he might never forget it. But in ſhort, he gazed ſo long upon Baſilea, and her Royal Attendants, that Mercury was fain to call to him, and bid him not to ſpend his whole time in that contemplation, but to deſcend a little with him, and look a while upon the other place alſo, which was not unworthy of his obſervation. And indeed he thought with himſelf that it might be

be uſefull to him as well as this, and therefore he willingly conſenting to go whether he would carry him, Mercury *inſtantly brought him to a certain path which led to the* Tyrannical Tower. *There they ſaw a great number who waited for an opportunity to croud into it (the way, as I told you, being very narrow) and many that were contending, yea, killing one the other to force their paſſage. The Father there was murdering his children, the children dragged their Parents to execution, and one Brother embrued his hands in anothers blood*: Deſiring nothing elſe but the greateſt evil, and calling that tho higheſt Happineſs, which is only Power and Folly married together. *And firſt of all he bad him take notice of the entrance to that place, how dangerous it was, how full of precipes, and how it was ſo undermined in ſeveral paſſages, that the earth was ready to fall under thoſe who trod upon it. All the way likewiſe he ſhowed him was beſmeared with blood, and paved with skulls and dead mens bones, ſo that he ſaw it was not fit to let him ſet his foot in it, but he carried him in a fairer tract to an advantagious place, where he might take a juſt proſpect of that part of the Mountain whereon* Tyranny *had ſeated her ſelf. To a great height ſhe was raiſed, though (as I noted before) ſhe could not be elevated to ſuch a pitch, as to free her ſelf from the vapours and miſts which infect theſe lower Regions. But he could clearly diſcern that ſhe ſtudied to be like the incomparable* Baſilea, *and therefore feigned and counterfeited as much as ſhe could the face, the geſtures, the very Air of that Queen of Beauties; Nay, her Throne ſeemed to be far higher and better than the others, having many fair ſculptures upon it, and being adorned with Gold, Ivory, Ebony, and ſuch like varieties, as Riches furniſhed her withall: But yet the foot of the Throne was not fixed, nor could all the wealth ſhe was Miſtreſs of, procure, that it might ſtand*

faſt without any ſhaking or tottering at all. Nor was there any thing orderly and handſomely diſpoſed about her; but every thing was faſhioned to comport with the Ends of Glory, Pride and Luxury, which in truth reigned over her, as ſhe over others. Many Scepters there were in her hand, and more than one Diaden upon her head; but they could not make her beautiful, becauſe the more ſhe ſtudied to imitate the others manners, the more deformed and ugly ſhe appeared. When ſhe thought to come forth with her friendly ſmiles, the eyes of thoſe that lookt upon her were entertained with nothing but a baſe and filthy kind of crafty grin. In ſtead alſo of the Gravity which ſhe affected, a ſtrange fierceneſs and terrour diſcovered it ſelf in her looks. Nay, that ſhe might ſeem magnanimous ſhe would not often caſt her eyes on thoſe who approached her, but turn them another way with a lofty diſdain; whereby ſhe became the object of all mens hatred, as they were of her ſcorn. Care ſhe took of no body but her ſelf; nor could ſhe by all her care make her ſelf to ſit in quiet; but often ſtared round about her, and ſtarted up, or leaped out of her Throne, as if ſhe ſate uneaſily, or apprehended ſome approaching danger. Gold ſhe ſometimes filthily kept in her very boſome; ſometimes in a fright threw it abroad among the people; and then again ſnatched it out of their hands and was ſo greedy of it, that ſhe pillaged every body that had but the leaſt grain of it about them. And not to name her garments which he ſayes were of divers colours, ſhe her ſelf uſed to be of as many colours as they. Being ſometimes in Fears, ſometimes in Anger; Sometimes troubled with a fit of Jealouſie, and ſometimes over-confident of her ſelf and others. Now being very humble and ſervile; and preſently after proud and inſolent; at this moment laughing very loudly, and the next as bitterly bewailing ſome misfortune or other. They that were about her alſo were

as

as different from the Attendants before named, as ſhe her ſelf was from the Queen. Their names were, Cruelty, Contumely, Iniquity and Sedition, who all ſerved only to corrupt her and bring her to deſtruction. And I muſt not forget to relate, that inſtead of Friendſhip, of which all are in ſo great need, ſhe was daily attended by a ſervile and illiberall fellow called Flattery, who was no leſs treacherous to her than the reſt, and indeed above all others ſought her ruine. He was ever ſtudying to form pleaſing propoſitions; and if they were but grateful to her it was ſufficient, for he never took any care about the good or hurt that was in them. It was a wonder to obſerve the Arts whereby he inſinuated himſelf into her mind: what a ſtrict intelligence he kept with her paſſions: and how he ſeized on all the avenues, and lockt up all the paſſages of her ſoul when he was once poſſeſſed of it, that none could be admitted to ſuch a confidence as himſelf. He was ever whiſpering ſome of his lewd Maxims into her ear, and breathing ſome vitious Counſell or other into her heart: But he did it ſo ſofily that they could then hear nothing that he ſaid, and therefore he that relates the ſtory hath reported nothing of it. But I have been informed by another who hath approached very near to the ſecrets of that Villany, that he was wont to advance ſuch doctrines as theſe. That a Prince ought not to ſuffer himſelf to be bound with the fetters of Laws. That it was below him to be ſubject to the Fancies and Viſions of antient Legiſlators. That every thing was juſt which was his will. And that it was a weak and feeble thing to ſeek to be beloved. A great ſpirit ought rather to indeavour to make himſelf feared: and at the moſt, he ſhould aim only at this, that he might not be hated. (Nay I have heard that he ſhould ſay (and I give you the very words of the perſon from whom I had it) That Honeſty was the Vertue of a Merchant, and

not

not of a Soveraign. That in Heaven they put the very Oaths of Princes in the ſame ſcales with thoſe of Lovers. That Jupiter commands them to be thrown into the wind as trivial things, and of no value. For this he alledged ſome Poet, for they were all the Divines which he conſulted, and were frequently alſo abuſed by him. And ſo in a way of Fooling and telling of Tales he perſwaded her that ſhe need not keep her word, nor tye her ſelf to follow any thing elſe but her own deſires. It would be too long to tell you how ingenuous this perſon was in inventing pleaſures: and how he ſtudied to indear himſelf by ſhameful ſervices. And indeed moſt of thoſe things were then concealed and had a curtain drawn before them, only thus much he over-heard: That he jeared at Vertue, and laught at Piety as a ſneaking quality, and the effect of a creeping, weak and ſuperſtitious mind. And that he commended a voluptuous life out of all meaſure, calling them Fools whoſe nice and delicate conſciences made them rude and cruel to their fleſh.

Now when Hercules had carefully view'd this Golden Creature with all her Servants, as well as he had done the other; Mercury, according to his commiſſion demanded of him, that he ſhould tell him truly which of theſe did pleaſe him beſt, and was held by him in greateſt admiration. To which he preſently replyed, In good ſadneſs, the former ſeemed to me ſo glorious, that I not only loved and admired her, but took her for a Goddeſs, and thought her worthy of Worſhip and Imitation: But this is ſo odious and abominable in my opinion, that I would gladly have the liberty to throw her headlong from this high rock, and break her neck. You know how much I loath the brutiſhneſs of her life (continued he, as ſome Authors relate) and how I deſpiſe all her baſe and ſordid pleaſures. For when

when Pleaſure her ſelf appeared to me in a Viſion, and preſented me with all her beauties; you may well remember how I ſcorned her courtſhip, and reſolved to embrace laborious Vertue as the Miſtreſs of greater pleaſures. Therefore if it be not lawfull for me to lay Violent hands on that Fury, yet let the Heavens ſpurn her into that condition, which ſhe kicks others down into; and let not proſperous Impiety be alwaies held as good as Vertue. This heat of his, Mercury *repreſſed, and bad him have patience in as great eſteem as any of the Vertues he had beheld; but his Judgement which he had given in favour of* Baſilea *he praiſed and commended as it did deſerve, and having told it unto* Jupiter, *that was the thing, they ſay, which gained him the Empire of the World, and moved the Heavens to commit all Mankind to his care and Government.*

I doubt I have tired you with this long Story, but I ſhall not trouble you much further. Nor ſhall I ſtudy to ſhow you how fitly may hence be repreſented the Happineſs of all other men in their ſeveral conditions who take the wayes of Piety, and the Miſery of all the reſt who tread in any other path; for you are of capacity to do this ſervice for your ſelf. All that I ſhall ſay is only this, That to the men of this world they ſeem the very ſame as the Mountain in the ſtory did: And becauſe all things here fall alike to all, they think it is all one what courſe a man holds if it be but conformable to his own appetite. But you may look upon me if you pleaſe as ſtanding in the place and quality of a *Mercury* to you, to ſhew you the Holy Hill of God, and the beauteous City which is built upon it, and the Glorious Monarch which inhabits it, together with the way which leads thither, and the vaſt advantages

tages which it hath over that *Babel* which men have built in their own fancies, and which would fain reach up to Heaven, but tumbles down together with them into endleſs ruine. And truly I cannot but fancy you to be another couragious *Hercules*, who ſeeing how high the aſcent to that City is, and over what difficulties you are to climb, yet are not at all diſmayd, but reſolved to march in the way thither, though all the Silver and Gold, all the Jollity and pleaſure of the World ſhould lye in the way on the other ſide. The Heavens no doubt applaud your choice, and they bid me tell you it ſhall be well rewarded, nay, I have already ſhown you that you muſt needs be more happy in that courſe than in any elſe that can be invented. For though the Hill be high and ſteep which you are to mount, yet the way is plain and eaſie, pleaſures guard it round about, and a glorious place it brings you unto at the laſt. As you will totally eſcape thoſe wayes wherein, according to the ſtory now told, there are nothing but intricacy and uncertainty, miſts and darkneſs, trouble and ſorrow, anxiety and diſquiet, and in a word a great deal of pains to make a man doubly miſerable: So you will be conducted in plain natural, and unperplexed paths, in paths of pleaſure and peace, of confidence and aſſurance, of light and ſerenity, of ſetledneſs and ſtedineſs of mind, which will not let you be a ſtranger to and abundant happineſs. I know the pretended ſatisfactions in the other way may make a greater ſhow, and appear more ſplendid, accompanied with more pomp and noiſe: but if you be in love with ſtill and ſilent joyes, with grave delights and ſerious pleaſures, they are only to be found in this way which I have pointed you unto. You ſhall never tremble in the midſt of theſe enjoyments, nor

ſhall

ſhall you be troubled with fear leſt you ſhould loſe your happineſs. There are no mock-ſmiles here, when the heart is wrung within: but the eaſe of the mind makes the countenance ſmooth, and the joy of the heart caſts a ſplendor into the eyes, and a ſweetneſs into the face. You ſhall neve be flattered and cheated here with the deluſions of momentary pleaſures: but every taſte you have of joy ſhall be an aſſurance of an everlaſting felicity. Nay, you ſhall give a great joy to others alſo, and pleaſe them as well as your ſelf. You ſhall make all that are about you to rejoyce, and their coutentment will be an addition to your own. The ſatisfaction of making others happy, and ſeeing them full of comfort b, your means, will not let you doubt of your own happineſs, nor want that peace which you give to them. And then after all this, you ſhall find your ſelf at laſt, though not made Maſter of all this World; yet brought to *Ieruſalem* the City of the great King, of the Lord of all; there to reign with him in eternal Glory.

CAP. XXIV.

Upon the Pilgrim's requeſt, the Guide enters into a further deſcription of the Pleaſures of the Way *to* Ieruſalem; *and anſwers ſome ſcruples of his about it. The difficulty of the beginning of his journey. Of taking up the Croſs that might lye in his way; and ſuch like things.*

I Will not undertako to expreſs to you the ſilent admiration wherewith the *Pilgrim* entertained this diſcourſe. He lookt upon him with no leſs wonder

than if he had thought him an Envoye from Heaven, and taken him to be diſpatched with a meſſage immediately from God to tranſport him thither. He was almoſt loſt in a new paſſion, and if it had not been for fear that the good man would here make an end if he did not intreat him to continue his diſcourſe, he had abandoned himſelf to thoſe pleaſant imaginations which the telling of that ſtory had raiſed in his mind. But recovering himſelf from their inticements, he got leave of them to ſpeak to his Guide to this effect. Ah Sir, what a favour have you done me? Into what a delightful train of thoughts have you lead me? It is impoſſible to relate the pleaſure you have now given me. I do not think that your ſelf can beſtow the like upon me by any other means, but only by making this Story a little longer. You do it a great deal of wrong, I aſſure you, in calling it tedious; for if it were lawful to gratifie my ſelf in the way that I fancy moſt, I ſhould wiſh that it might laſt to the end of my life. You are a true *Mercury* indeed, the Orator of the Great King, the interpreter of God. You are ſent to do me a double kindneſs; firſt to be my Guide, and then to raviſh me into the way you ſhow me, by your eloquence. May not the cœleſtial natures be preſumed to have ſome Patience, as well as ſo much Charity? Shall I offend you if I deſire a more particular deſcription of the eaſe and pleaſure which you promiſe me in my way? or cannot you ſtay ſo long as to pull a little ſcruple out of my mind, and tell me how this way can be ſo broad as your Story ſaith, ſince I have learnt of one more Sacred that it is ſtrait and narrow? I know I am indebted to you but too much for the favours you have already done me; And except it be in my hearty wiſhes I can never be ſo bountiful

bountiful as you have been. But yet give me leave to ſay that this exceſſive freeneſs, is a temptation to run further in your debt. If you had been more reſerved at the firſt, you had made me more modeſt; but now that you have been ſo prodigal of your counſel, pardon me if I think that I have nothing elſe to accuſe of my confidence. If you would not have had me become ſuch a Begger, you ſhould not have been ſo generous: you ſhould either have withheld your hand ſooner, or not be offended that I implore a freſh taſte of your liberality. Go on, good Sir, to add to my obligations: for though they are ſo great already, that you force me to be ungrateful by leaving me no power, not ſo much as that of words, to thank you; yet let me ſee you take ſuch a pleaſure in doing of good, that you think your ſelf ſufficiently paid for what you have done, by gaining mens will to a hearty deſire of receiving more.

I am no Maſter of eloquence, ſaid the Guide, but you are beholden, as I told you, to a Stranger for that pleaſant deſcription. It is enough for me if I can point at the way to Heaven, and give you ſome plain and familiar directions how to find it. But you muſt perſwade your ſelf to learn and follow thoſe inſtructions, and not expect the aſſiſtance of any Rhetorick of mine to woo your heart to entertain them. And truly if I may judge by what you juſt now ſaid, you have power enough in your own hands to charm your affections, and inſinuate what I teach you into their favour. You may be indebted to your ſelf more than to me; and owe your happineſs rather to your own perſwaſion, than any Oratory that I can imploy. But yet if you can be content with ſuch dry narrations, as I am able to make

you cannot demand any thing with more eaſe, than I ſhall yield to the ſatisfaction of your deſires. It will be no trouble to me, I aſſure you, to prolong my diſcourſe on this delightful theme, and I ſhall more gratifie my ſelf thereby than oblige you; though I muſt needs ſay that I think there is not ſo much need of it as you may imagine. You may take this upon my credit, that you will better experiment the pleaſure of your way as you go along, than it is poſſible to perceive it by the moſt accurate deſcription which can be made of it by the pen or tongue of man. You have often, no doubt, taſted the ſweetneſs of honey: but ſuppoſe you had only ſeen the golden colour of it with your eyes, or only heard a graceful ſpeaker make an Oration in its praiſe; would either of theſe have made you acquainted with it, ſo well as one little lick with your tongue is able to do? The caſe is not at all different here, and therefore begin to proſecute your reſolution preſently of travelling to *Jeruſalem*; go to the wayes themſelves to learn their pleaſantneſs; for they will teach you more in an inſtant, than I can do by many of my long diſcourſes. But yet that you may not imagine I put you off, and referr you thither only to ſpare my pains, I ſhall at leaſt give you ſome ſatisfaction in the truth of what I ſay, and convince your reaſon that you muſt needs find the wayes you are to paſs very delightful notwithſtanding all thoſe difficulties which you may meet withall.

All the actions of nature you will grant to be very pleaſant, for they flow from us with eaſe and facility; and they alſo tickle us as they paſs along, becauſe they run ſmoothly, and do not grate upon us. Now there is nothing plainer than that the wayes of *Temperance*, *Charity*,

Charity, *Truſt in God*, and ſuch like wherein you are to walk are moſt conformable to the right frame and conſtitution of your ſoul. You will move conſonantly to your own principles which God hath naturally indued you withall: you will but follow the inclination of rational nature, and that in its higheſt improvement, which muſt needs yield you the higheſt delight and ſatisfaction. Will you but be pleaſed for the proof of this to ask your ſoul a few *Queſtions*? I am confident if it go about to reſolve them, it will give it ſelf a ſenſe of the goodneſs of the paths of Piety; and without any other evidence than they carry in themſelves, it will pronounce that they are far eaſier, and ſo infinitely more ſweet than any that oppoſe them. I appeal to you, and to all the world, whether it be not a buſineſs of quicker diſpatch to forgive an injury, than to take revenge for it? whether he doth not more ſeek his own eaſe and repoſe, who ſtudies to forget the malice of men towards him, than he that ſuffers the remembrance of it to ferment and boil perpetually in his mind? Is it not a buſineſs of leſs difficulty to be peaceable and quiet, than to be ever contending, quarrelling and falling out with our neighbours? And what toil is there in ſitting ſtill, and not ſo much as lifting up our hands? and on the other ſide, what labour in fighting, and beating, and wounding one another? Is it not far more eaſie to hold ones peace, than to rail and revile as much as we pleaſe? Which puts us to more pains to ſay nothing but well of others, or to be alwayes finding fault, and ſtill ſpeaking evil of them? Meekneſs ſeems to me to be far leſs troubleſome than anger and rage. Charity is more eaſie and delightſome, than covetouſneſs and ſcraping up of wealth. To drink little is ſooner and eaſier done, than to drink

and

and fwill as if we were in a perpetual Feavers And I cannot ſee what ſhould hinder you from confeſſing inſtantly that it is a thing of far more eaſe and facility to live by Faith in God, to depend on his providence in honeſt wayes, and to caſt our burden upon him, than to be alwayes careful and ſolicitous, to be ever vexing our ſelves with worldly thoughts, and to be deviſing ſhifts and naughty Arts how to get more than we need. Is it any burden to praiſe God for the bleſſings he ſends us? Or, is it not more natural than to praiſe and commend our ſelves to which all men ſeem ſo forward? And how can it be ſo toilſome to pray to him for what we want, as it is to ſpend our time in a laborious deligence, without a ſerious aud hearty acknowledgement of him? To be humble and modeſt is far more agreeable, than to bear it high, and lift up our ſelves above others. It is nothing ſo hard to obey Governours, as to be turbulent, and fall into rebellion againſt them. Yea, to ſuffer wrongs breeds us leſs moleſtation than to do them. To be patient creates us not half ſo much trouble, as it doth to vex, and fret, and fume within our ſelves. To rejoyce in God is a thing that more gratifies, than all the pleaſures of ſenſe. And even to mourn for our ſins doth give us more ſatisfaction, than to mourn and grieve for worldly loſſes.

It would be a very eaſie matter, I believe you diſcern to make a long diſcourſe on this argument: as alſo to ſhew that beſides the eaſe and the pleaſure that there is doing theſe things, they leave alſo a certain joy and contentment when they are done. They that hold the courſe into which you are entring, do feel that every ſtep they take leaves a certain print behind it,

it, which it is an infinite delight to reflect upon. They enjoy a repoſe and ſecurity in their conſciences, which is not to be uttered: and remain in great tranquillity all their lives. There is no body that can rob them of their pleaſures; neither can any man intercept them, and hinder them from coming into their ſouls: nor will they themſelves be ever weary of them, or deſire to make an exchange of them for ſome other contentment. There is no diſguſt in thoſe holy delights. They breed no diſlike by their frequent enjoyment. They depend not as others do on infinite circumſtances, whereof the want of any one makes them either odious or unprofitable, but they have a conſtant cauſe, and depend but upon one thing, which is alwayes preſent, and inſeparable from all good ſouls. They live without fear in their poſſeſſions, and without diſtruſt in their wants. They do not bluſh in the company of others; nor do they tremble when they are alone. They are not bitten with remorſe, nor covered with ſhame for what is paſt; and their preſent condition is not troubled with any diſquiet; and they have nothing but fair and goodly hopes for the time to come. In fine, they are the portion of God in the world, they are his treaſure, they are his delight and his joy: and whenſoever he makes them know ſo much, there is not an higher pleaſure that the heart of man is capable to poſſeſs. To make joy in Heaven, to give delight to the King of the world, O what a raviſhment is it? What glorious hopes doth the thought of it inſpire us withall? It would make any man cry out, I will be good; I vow that I will be good, though the whole world ſhould oppoſe me in it. Your very fleſh will conſent to be one of the ſubjects of Jeſus, if you do but let it know the happineſs that he will bring:

bring unto it. It will become a Votary to him, when you understand how much the better it shall fare for that repose of your mind, and the constant pleasure of a regular life. Your very stomach cannot but commend his measures, and submit it self to his Laws, who layes no burden upon it, but rather easies it of all its loads. It will complain of your unkindness if you deny it the favour of being absolutely governed by his will. There is never a drop of blood in your body, but had rather be spilt in his service, than that you should refuse his blessed life, which leads to such endless felicity to the whole man. Consult every thing about you: Take advice of every thing that belongs to you: and it will confess that there is no such Master of pleasure in the whole world as the *Holy Jesus*; that it is the greatest Epicurism to be one of his followers; and that if a man should study till the worlds end, he would never cast himself into such an extasie of joy, as the knowledge and belief of what he hath promised, and an heart full of love to him proportionable to that belief, will put him into. And therefore it is a wonder that the Voluptuaries of the world go to any other School than his, to learn the Art of making much of themselves. Here is true pleasure; here is the very spring of all contentment. It is the very inscription upon the door or entrance of Christs School, that *Blessed are the poor in spirit, blessed are the pure in heart, blessed are the meek, blessed are the peaceable, blessed are the merciful, yea blessed are they that mourn, and that suffer for righteousness sake.* Nor are these vain braggs, and empty boasts, like the Papers which Empericks set upon posts pretending to the cure of all diseases. But if any man will try, he shall find all this to be the very truth; he shall preach this doctrine himself to the world, he

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ſhall avow it confidently to all that he meets, that *Jeſus* only brings true reſt to their ſouls and bodies. Nor is the tryal of ſuch difficulty that you or any man elſe ſhould refuſe it. When you have left my company, and are retired to your ſelf, do but fix your mind, as long as you are wont to do on leſſer buſineſſes, upon theſe truths; that *Jeſus* is exalted at the right hand of God, that he hath received a Kingdom and Glory from the Father, that he hath power to raiſe up you to ſit with him in his Throne, that he will infallibly take you up to himſelf, that you may be there where he is, and behold the Glory which God hath given him; and then tell me if ever you felt any thing touch your heart with ſuch a pleaſure as the bare contemplation of thoſe divine enjoyments. The very fancy of them is delightful. Such a dream, if a man was in it, he would not loſe for all that he ſees here. He would be troubled to be awaked, and ſhut his eyes again, wiſhing that it may know no end. And therefore the aſſurance of theſe things to be a certain truth, which the Holy Ghoſt coming down from Jeſus hath given to us, muſt needs give us a far greater ſatisfaction. A ſatisfaction as much beyond that of fancy, as a ſenſible enjoyment is beyond a dream. And what the contentment will be if we ſuffer theſe truths to go down to our hearts, to raviſh our wills, to breath into us the Love of Jeſus, and to bring all thoſe *Bleſſed Vertues* into our eſteem and affection, I have not power enough to expreſs. But as you love your ſoul, do not deny it your beſt endeavour, that before this day be at an end, you may have a real feeling of it.

And now it may be fit for your fuller conviction in this particular, to bid you turn your eyes to the con-

dition of other men who are ingaged in a quite contrary courſe: and you will ſoon ſee that to be a pleaſant path wherein I conduct you, by the miſery and confuſion which you will diſcern in their lives. It will not be long before you be ſatisfied, that they are not in a ſtate of Nature. They will preſently diſcover to you, that they are not as they ſhould be: Nay, that they would be ſomething elſe, than what they are, and that long uſe and cuſtom hath rendred contradictions familiar to them. There is not one of them but he loves that which he hates, and purſues that which he flyes, and praiſes that which he cannot but alſo diſcommend. There are ſtrange ſeditions and claſhings in their deſires, and they are toſſed about with I know not how many contrary winds. They all deſire to be rich, and yet this very deſire will not let them be ſo. They fear nothing more than need, and yet they are ever in great want, and cannot be filled. For they alwayes think that which they have to be leſs than that which they have not, and they take that which is preſent to be ſo little, that it is not worth the notice in compare of what they expect in time to come. And is there any greater conſiſtency in their deſires of pleaſure? Alas, they purſue mirth, but they ever pull upon their heads a great deal of ſorrow. They would have nothing at all but ſweetneſs: and the more greedy they are of it, the greater is their bitterneſs. When they think to heighten their delights, they quite deſtroy them, and take them away. When they would leave no place empty, they are ſo full, that they connot feel them. Do not you ſee all this verified in drunken fools? Where is their pleaſure after their Underſtanding is once blaſted with the fumes of Wine? A Spunge is as good a Judge as they of pleaſures,

ſures, which, without any difference ſucks in the beſt and the worſt of liquors. And as for Death, Which of them is there that doth not fear it, and yet they take no care at all to live? They dread deſeaſes, and yet they will not abſtain from noxious and unwholeſome things. When any trouble falls upon them, then they wiſh they were out of the world, and bleſs thoſe that are dead; and yet when death comes, though they are never ſo ill, they wiſh it would ſtay a little longer. They hate many times to live, and yet they are afraid to dye. They think them happy who are in the other world, but yet they are loath to come among them. They cry out of the evils which they ſuffer, and yet they would fain ſpin out the moſt miſerable life to the greateſt length. But there is another thiug that is ſtranger than this. For you have often heard them complain (I believe) of the great ſcarcity of time, and yet which of them is there that is not ſo prodigal of it, as if he had half an Age to ſpare? They ſay that it runs away very ſwiftly from us, and yet they ſpur on their hours, and would have them flye away faſter than they do, as if they had too many of them. There are but a few ſeaſons, they ſay, in time, and yet they let thoſe opportunities grow old in their hands, and ſuffer them to be bald before they mind to apprehend them. And did you ever mark how they deal one with another? Each man ſuſpects his fellow, becauſe he deſerves to be ſuſpected himſelf. Every one is afraid to be deceived, and labours all he can to deceive. He hath a great mind to be revenged, and yet he would not have Juſtice it ſelf take any vengeance of him. He hates Tyranny, and yet he would fain be the Tyrant. He would have all men ſubject to thoſe Laws, which he hath no mind to obſerve. He

accuſes many things as baſe, but will not ſtick to do them. And on the contrary, he holds good fortune in great eſtimation, but cares not a ruſh for vertue, which yet he acknowledges deſerves only to be fortunate. Philoſophers themſelves have been aſhamed to ſee how they all behave themſelves in every condition like unconſtant fools. They abhorr War, but cannot tell how to live in Peace. They are miſerably dejected if they be made ſlaves, but are ſo inſolent in liberty, that they draw ſervitude upon them. They deſire children, and when they have them take no care about them. They would leave them eſtates, but no vertue to uſe them well, and to preſerve them. They deſire to have their family alway flouriſh; but breed them ſo, as if they meant it ſhould dye with the next Generation. Nay, God himſelf is not better uſed by them. For they pray to him, as if he was able to do them good, and yet they affront him, as if it was not in his power to do them hurt. At others times they fear him, as if he could ſeverely puniſh, and yet forſwear themſelves, as if he had no Being but only when they pleaſed. But that I may not run into infinite particulars, let us once for all take a view of thoſe who would attain to great honours, and ſee by what low, mean, and ſervile practices they labour to aſcend unto them. There is nothing which their heart abhors more than ſubjection to others, and yet they are forced to the baſeſt proſtrations. They ſtoop to the very feet of thoſe, upon whoſe heads they would tread. They kiſs thoſe hands, which they wiſh a thouſand times were cut off, if they oppoſe their deſigns. Their very idleneſs is in action day and night. The complements and ceremonies they beſtow upon others, are a buſineſs of greater trouble, than the ruling of Provinces,

Max. Tyr. diſſert. 20.

vinces, and diſpoſing of Kingdoms. It may ſeem ſtrange, but there is nothing truer, That if a man would climb to the higheſt place in the world, it is neceſſary he ſhould become lame, and breath ſhort, and take ſuch little ſteps, as if a long Ague had but juſt left him to the uſe of his leggs; and in one word, ſeem altogether unfit for the buſineſs he deſigns. You know what a glory it is to be the ſuppoſed Head of all Chriſtendom. And yet they that are well acquainted with the wayes to that office, tells us in plain terms, that he muſt keep his Bed, and uſe all the Arts which Phyſick can aſſiſt him withal, not to be well, but to be ill; who hopes to attain that dignity. He muſt put himſelf into a feavouriſh heat; he muſt beg the help of defluxions and catarrhs; he muſt procure a pale look, and a meagre aſpect; he muſt cough as if he was calling for his grave; or elſe he muſt loſe that place which will not come at eaſier rates. And now what think you? Are not theſe fine wayes to glory? Have not they a great mind to trouble themſelves, that purchaſe trouble at ſo great a price? For the riſing to high places (as a wiſe man of our own obſerves) is very laborious, and by pains men come to greater pains: Nay, it is ſometimes very baſe, and by indignities men come to dignites. Perhaps this ambitious fool doth flatter continually thoſe whom he hates: He applauds and praiſes thoſe whom he deſpiſes: He admires all that is ill done: He approves of all that a wicked and debauched appetite deſires: He ſpeaks againſt his conſcience, and ſmiles on him whom he could bite and faſten his teeth upon with all his heart. He diſſembles all his reſentments; aud though he love revenge as well as his life, yet he is put to the pains of ſtifling all thoſe paſſions which are its ſervants. There is a fire

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in his bones, and he dare not give it the leaſt vent, that others may feel it as well as himſelf. He ſwallows all the affronts which a Porter gives him at a Great mans Gate; and he bribes thoſe with gifts whom he wiſhes dead, that he might enjoy their places. And when he is mounted to the top of his deſires, I beſeech you, on what Pinnacles doth he tread? Which are ſo ſmall, that there is but a little between him and the danger of a fall; and withall ſo ſharp, that they wound the feet which tread upon them. And did you never perceive the delight that ſome men take in laughing at the meanneſs of the extraction of this Meteor? The greateſt honours are not able to cleanſe the blemiſhes of his family. And when he hath done all that he can, bold ſpirits will throw in his face the dirt from whence he is ſprung; and wound him with a remembrance that he is but a New Man.

But then if one of theſe perſons chance to drop down to the place where he was before, and become the object of ſcorn, in what a ſad condition is he? When the Play is ended, and the high-heel'd Buskins are pull'd off which raiſed him above others, and the gaudy cloaths are torn from his back, and he returns to his firſt form; he becomes a deſpicable creature even to himſelf. So mad a thing it is to judge of a man by the height of honour, to which he is advanced, for it is as if you would take the meaſure of a ſtatue by the pedeſtal on which it ſtands. But beſides all this, the conſcience he hath of his crimes will render him ſtill more miſerable, becauſe it will ever put him in mind that he deſerves his miſery. And as for others, it will likewiſe be a dangerous thing for any man to undertake the protection or comfort of ſuch a perſon, who

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is known to have merited his misfortune. Nay more than this we have heard of ſuch fools, that before they had loſt all their imaginary happineſs, have deprived themſelves of the remainder, out of vexation that it did not continue as great as before. So that great glutton *Apitius* having waſted the beſt part of his eſtate, and finding but two hundred thouſand Crowns remaining; imagined himſelf a Beggar, and drunk a draught of poiſon, becauſe he thought he had not ſufficient to maintain his antient riot. For which he was ſoundly jeered by one of the Sages of thoſe dayes; who ſaid this was the moſt wholeſome draught that ever he made, which put an end to ſuch a diſſolute life.

Thus, you ſee, theſe vitious men are ſo hated while they are alive, and their memory is ſo perſecuted when they are dead, that I believe you would not ſtand in one of their places. And the more injuries they have done to others, to raiſe themſelves; the more odious they grow, and the more curſes follow them to their graves. So toilſome it is to follow thoſe courſes, that men will not ſuffer them to reſt in peace even in the Sanctuary and common refuge of all the miſerable. They that did not know how to be revenged on their perſons while they were here, are wont to fall upon the Phantaſm which they have left of themſelves in their imagination; and to wreak their ſpleen upon their memory, and ſtab their reputation. They pleaſe themſelves in their greatneſs for a while, and then they pay very dearly for it. Nay, the time of their pleaſure is ſo ſmall, that they come to it by a far longer time of pains, and when they enjoy it, he ſcarce know how to diſtinguiſh the moments of the one from thoſe of the other, for pains are either mingled with their

their pleaſures, or preſently tread upon the heels of them.

All which, when I conſider, it calls to my mind the Story of the Fool, who paſſing thorow the Forreſt of *Ravenna*, as he came from *Rome*, filled a whole Wallet and a Pillow-bear top full of Flyes, Gnats and Hornets, of which that place affords good ſtore, and of no ſmall bigneſs, to bring them home with him. Whither when he was arrived, he ſent to his friends and kinsfolks round about, deſiring to ſee them, that he might preſent them with ſome rarities and curious things which he had brought from *Rome*. Though they knew him to be a Ninny, yet they could not imagine him to be ſuch a Sot as afterward they found him; but fancied that he might have light upon ſomething in his Journey, which might be worth one of theirs to go and ſee it. But when they were met together, and were come into his Chamber, after many complements and great expectations, he had nothing to entertain them withall, but a huge number of thoſe troubleſome creatures which he poured out of his baggs upon them; thinking becauſe of their various colours that they were precious things, and would yield a fine ſight unto his friends. They laught a little at the jeſt at firſt, but they ſoon felt there was no cauſe, when they found them about their ears, and flying in their faces, and their eyes in ſuch a manner, that it was no ſmall affliction and pain unto them. Juſt ſuch, me-thinks, is the condition of thoſe who live in ſin. They are promiſed fine things, and ſecret delights by the temptations which ſend to them, and invite them into their ſociety. Great hopes are given them of new pleaſures, and ſuch rare ſatisfactions as hitherto they nave not met

met withall. And they are ſuch fools as to believe their imagination, or an idle companion, who intices them by fair ſpeeches, though they know very well how often they and others have been deluded by ſuch flatteries. The ſin indeed ſeems pretty at the firſt; it makes them ſome ſport for a while, and you think that they are much pleaſed. But alas! they come a great way for that ſhort mirth, and it is ſo trivial, that it is not worth a flye; and at laſt they are ſtrung worſe than by a whole neſt of angry Waſps. Their conſcience is alwayes buzzing ſome evil in their ears; they are perſecuted by it continually, and it follows them with its ſecret murmurs; they are tormented as with a ſwarm of Hornets, which will never ceaſe to trouble them as long as they ſtay there, and will not open the door and run away from their ſins.

And truly by this time it is like you will wonder that they ſhould be content to ſtay in their company. You may very well ask, what do theſe men mean thus to trouble themſelves, when there is ſuch a viſible way to their peace and quiet? Why do not they break looſe from their ſins, and ſeek their ſatisfaction in ſome other courſe? Had they not better become good, than be at ſo much pains to make themſelves miſerably bad? They cannot but diſcern, ſure, that happineſs lyes not in their Rode; and that to enjoy repoſe, they muſt become the followers of Vertue. And to tell you my mind plainly, I verily think there is a number of them would gladly be her ſervants, if to be made ſo might be wholly the Act of another, and not at all their own. They would think it a bleſſed change to do well, as naturally as they do ill: if this New Nature would but come into them of it ſelf, and not require

their pains to quit the Old. They commend the wayes of Vertue, and think them happy who live temperately and chaſtly; but how to get into them, there is the difficulty. They would gladly find themſelves there the very next moment, but to travel thither is a buſineſs of too much labour. Their only life is a very great trouble to them, but there is ſome trouble alſo in the beginning of a new. Though the way that I ſhew you be ſo pleaſant, that they who are not in it cannot but have a mind to be tranſlated thither; yet the entrance of it is not without ſome difficulties. The ſtings which I told you are in their conſcience, cannot be pulled out without more pain than they are willing to endure. It is a buſineſs of much anguiſh to have the wounds which are made in their natures ſearched and dreſſed, and ſuch applications made, as will draw out all the corruption and filth. They had rather palliate their ſores, than have them raked into, in order to their being healed. It is a new thing to which we would ingage them, and they apprehend it ſo laborious alſo, that they think it better to continue as they are, than with a great deal of pains to take upon them another burden. They that are free from their prepoſſeſſions, find excellent things to be very irkſome when they firſt begin to ſet about them. With what unwillingneſs do children learn their firſt letters, though afterward it prove delightful to be able to read? And how hard do moſt men find the firſt ſtep to any Science, which when they are a little Maſters of, is infinitely pleaſant? And therefore every one muſt expect to find the gate to be ſtrait which opens to that way wherein you are to travel. There all their old cuſtoms are to be put off. There I know not how many deſires of the fleſh are to be denyed and left

left behind. There a man muſt be ſtript ſtark naked: He muſt become like a little child, and reduced juſt to nothing in his own eyes, that ſo he may be able to enter. And then alſo there are many ſtrange paths preſent themſelves with which he hath had no acquaintance; which is the cauſe that many are affrighted and ſtart back again, rather than they will undergo the trouble of preſſing in at ſo ſtrait a paſſage. Though, if it be well conſidered, this is juſt ſuch a folly as if a man in a long Journey perceiving himſelf out of his way, ſhould chuſe ſtill to go on in his errour, rather than go back again, becauſe of the many wearisome ſteps which he muſt be forced to take before he recover the right rode. The further he goes on, the further is he out of his way; and conſequently muſt never come to his Journeys end, unleſs it be with greater pains hereafter, than thoſe which he now avoids.

But not to deceive you, (nor forget a ſhort Anſwer to your other doubt) I muſt alſo let you know, that the way it ſelf, for a few of the firſt miles, is very narrow as well as the gate, though afterwards it be as wide and broad as heart can wiſh. That which a man hath put off in reſolution at his entrance into the way, he may find ſtill to hang upon him when he comes to move, and very loath to be quite ſhaken off. His deſires which he had contracted, may begin to ſtir and to inlarge themſelves, and complain that they are confined too much, and reduced into too narrow a room. And ſo it will ſtill ſeem, till by often denyals they grow content, and make room for nobler deſires to ſpring up in him. Then will he think himſelf preſſed and ſtraitned no more, when he finds his ſoul inlarged another way, and his appetites carried unſatiably toward

diviner objects. Then he will not ſay he is pent up, when he feels that the retrenching of his worldly deſires hath ſet his heart at liberty to go whither it naturally would, without any reſtraints upon it. He will find that he is at eaſe by being ſtraitned, that he hath got his freedom by being bound up; and that he enjoyes as much as he deſires, by denying and paring of his deſires. It may ſeem indeed a ſtrange way of enlarging our ſouls, by bringing their deſires into a narrow compaſs: but if you conſider it, there is nothing truer, than that it is much better, and more to our content, not to deſire ſome things at all; than to deſire them, and withall to have them as much as we deſire As for example; we ſee men mad to have their fill of bodily pleaſure. But how doth it fare with them at that ſeaſon? Have not theſe deſires brought a torment to them? No doubt they have much more pleaſure then in abſtaining from that of which they were ſo greedy; than in continuing to enjoy it. Why ſhould it not be thought better then to do that out of vertue which diſordered fulneſs forces them to? Is it not much more eligible to abſtain out of choice, than not to forbear till we are conſtrained? Yes verily; and men would receive a greater ſatisfaction in ſubduing ſuch mad deſires, than it is poſſible to do in the fulfilling of them. It is with theſe carnal people, ſaith one of the old Directors in the way to *Jeruſalem*, as if a man ſhould be ſo dry, that he calls for one cup after another, and though he drink never ſo much, yet he cannot quench his thirſt. Certainly ſuch a man cannot be eſteemed happy, becauſe he never wants liquor, but hath ſtill at hand as much as he deſires. No, he is the happy man, who feeling no thirſt, is free from this neceſſity of drinking ſo much, and is no way urged to deſire it. For the firſt

is

is like a man in a burning feavour, and the other like one that injoyes a perfect health. And there is another of them also who verifies this in his own example. For he confesses, that walking one day with some friends through the City of *Milan*, having his head full of an Oration he was to make in the Emperours praise, and his heart thirsting after Glory and preferment, which he thought it would procure him; and therewith very much contentment: He chanced to cast his eye upon a Begger, who having newly received an Alms, was very blithe, and of a pleasant countenance. At which spectacle, he fetcht a deep sigh, and said to his company, What a mischief is this that I should thus drag my own infelicity after me by the fury of my desires, and with so much trouble seek in vain for that satisfaction, which this poor fellow is already arrived at, without so much ado? It is better by far to have none of these longings, than to take such pains, and perhaps without any fruit, to give them contentment. If we should have all that our desires crave, yet it is a shorter way to make us happy, To be without them. For why do we desire those pleasures or honours so inordinately? Is it not for the satisfaction and joy which we expect to meet with in them? But that we may have sooner if we can be rid of those desires. Especially since by wanting them, the soul hath leave to fill it self with better pleasures. Such pleasures as we cannot desire, but we shall have them: and which we cannot have, but we shall be filled: and which by filling of us do only more inlarge our souls that we may receive a greater fulness.

But there is something still more considerable in those words of *Jesus*, which have occasioned this discourse,

courſe, for if the propriety of that word be examined, whereby he expreſſes the condition of the *way*, it doth not ſeem to ſignifie ſo much the *narrowneſs* of it, as the *roughneſs*, *ſtonineſs*, and external difficulties wherewith it is incumbred. There are many afflictions and croſſes which may lye in this way; and they deterr ſo much the more delicate ſort, that they ſeem to be the greateſt rub they meet withall, and the ſtrongeſt objection which they make againſt what I have ſaid of the pleaſure of theſe paths. But let me tell you, that if you imagine it to be far more pleaſant to live after the fleſh, than to take up your Croſs and follow Chriſt in his ſufferings; there is not a groſſer errour that can poſſeſs your mind. For *he was made perfect through ſufferings*: And *there was a joy ſet before him which made him endure the Croſs*: And his followers bid us alſo *rejoyce in as much as we are partakers of the ſufferings of Chriſt, that when his Glory ſhall be revealed, we may be glad alſo with exceeding joy.* Nay, for the preſent they ſay we ſhall feel our ſelves happy if we be reproached for the name of Chriſt, *for the Spirit of Glory and of God reſteth upon us.* It is a moſt Heroick and Divine temper of mind which expreſſes it ſelf in meek and chearful ſuffering. Then we have opportunity to uſe the moſt glorious vertues. Then thoſe Graces of God ſhine moſt illuſtriouſly, which elſe would be obſcured. And therefore one of theſe great ſouls cryes out and ſayes, *Behold, we count them happy which endure.* The braveſt men that ever the world bred, were of the mind that there were no joyes comparable to thoſe, which are proper to couragious and patient Vertue. It was impoſſible to gratifie them more, you could not lay an higher obligation upon them, than if you preſented them with an occaſion to ſhew their Conſtancy, their

1 Pet. 4. 13. 14.

Jam. 5. 11.

Faith

Faith and their Valour. You know who he was that *refused to be called the Son of a Kings Daughter; chusing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of* Egypt; *for he had respect to the recompence of reward.* Nay I have learnt thus much from Heathens themselves (for I do not think them unfit for my converse) that it is necessary for good men to enter into agonies and conflicts. They are in need of something or other to combate withal: and therefore afflictions and troubles are the *Antagonists* of Vertuous souls, without whom they could not be lawfully crowned. The Generosity then of Christian Religion, I am sure, is such, that it will make you welcome Crosses, and stretch out your arms to receive them with more resolution and chearfulness than ever Pagans did. You have been a School-boy, it is like in your time, and then you could not but hear as well as I the story of *Ulysses*. How he was persecuted at home and abroad; how he encountred Gyants, barbarous and inhospitable people; how he was in danger of Witchcraft and inchantments: underwent cold Winters, Shipwracks, and Beggary, being forced to wander about in raggs: And I can receive no other account of all this from the Wise men of those dayes, but that he being a good man, God was pleased in meer love and friendship to him thus to exercise and try his Vertue, proposing him as an example of the contentment which both God himself, and vertuous souls do take in their induring the hardships which Heaven layes upon them. And what do they say, think you of that great man *Hercules*, the beginning of whose story you heard before? They tell us that he was beloved of God, and had the highest place

Max. Tyr. dissert. 13.

Hebr. 11. 25. 26.

place in his favour; nay, they call him his ſon, and ſay, that God committed to him the Government of the World. And yet he was alwayes aſſaulted with ſome Monſter or other, and God would not ſuffer his own child (as one of them ſpeaks) to be nurſed up in idleneſs and the delicacies of life. No, he fought with Lyons, and Boars, and Serpents, and Tyrants, and Thieves; and he was appointed to travel into ſtrange lands, to croſs dangerous Seas, and to go through terrible wilderneſſes and deſarts; And all to teſtifie the favour of Heaven to him that would thus imploy him. No doubt his Father could have freed him from ſuch conflicts, but he would not; becauſe (as they render the reaſon) *it is not lawful for him to will any thing but that which is beſt and moſt excellent*. Or he might have freed himſelf, and perhaps ſome men would have adviſed him to flee theſe dangers, and rather to quit his place, than expoſe his life to ſo many hazzards. But they knew not the pleaſure which he found in his heart, when he remembred that he was thought worthy by God to be fingled out to be his Champion; and that Heaven had not an ill opinion of him, nor judged him a weak and effeminate perſon. It was a ſtrange contentment alſo to image that all theſe dangers preſented themſelves only that he might overcome them: and he felt that there was not half ſo much pains in fighting, as there was pleaſure in the very hopes of having the Victory. Nay, if he had periſhed in the encounter, ſo he had carried Victory out of the World with him, he would have thought himſelf crowned with an high ſatisfaction. He would have thought that he dyed more happily than Cowards live; and that it was more glorious thus to end his dayes, than to ſpin them out baſely to the longeſt Age.

Beſides,

Beſides, herein there being ſo conſiderable a proof of the ſincerity and fidelity of ſuch perſons unto God, it cannot but pleaſe them very much to reflect upon it. It yields them a great joy to remember that they have his approbation, and that after many fiery tryals, he finds that they are not indued with a counterfeit Vertue. Nay, it is ſome joy to think that their enemies judge them ſo conſiderable, as to raiſe ſuch mighty forces againſt them, and fight ſo many battels with them. They aſſure them hereby, that they are more in their account than they could wiſh. And that power which gave them a ſhock, but could not ſhake them, doth demonſtrate the ſolidity of their ſouls, and the great ſtrength they have to reſiſt ſuch forcible impreſſions.

I do not know whether it be a tale or no, but I have been told that among other wayes, the *Queen of Sheba* tryed the wiſdom of *Solomon*, by offering certain Boys and Girles to be diſtinguiſht one from the other by him, when they were put into the very ſame garb, and had been taught the ſame geſtures and carriage of their bodies: And that he calling for ſome cold water, commanded them all to waſh themſelves. Into which the youths plunging their hands boldly, and then rubbing their faces very hard; and the others tenderly dipping their fingers, and only ſleaking their faces over with it, he ſoon diſcerned the difference, and ſeparated them according to their ſexes. Hardſhips will make a true proof of the ſtrength and maſculine force of our ſpirits. Proſperity (as a wiſe man of later times obſerves) doth beſt diſcover Vice, and Adverſity makes the beſt diſcovery of Vertue. And as the one is not without many fears and diſtaſts, ſo the

other is not without its hopes and comforts: of which this is not the leaſt, that *God thinks us worthy to be the men, in whom he would make an Experiment, what Chriſtian ſouls are able to ſuffer.* The Vertue of Proſperity is Temperance, and the Vertue of Adverſity is Fortitude; which in the account of all the world is the more Heroical of the two, and yields the greateſt Triumphs. Nay, He fears not to ſay, that Proſperity is the bleſſing of the Old Teſtament, and Adverſity is the bleſſing of the New, which carries the greater benediction, and the clearer revelation of Gods favour. And therefore do not take that ill, which to ſuch a man as you is a mark of the Divine Love. Be not unwilling that God ſhould do you an honour, and beſtow upon you a bleſſing. Let him have the pleaſure of ſeeing you behave your ſelf gallantly. Deny him not that ſpectacle which is not to be had in Heaven, and for which he manifeſted himſelf in fleſh. Let it not repent him of his choice, if he pick out you for ſome notable Combate. The General appoints the ſtouteſt men for the hardeſt ſervices. And they do not ſay, He bears an ill will to us, and owes us a ſpite; but he hath an high opinion of us, and intends to do us credit, Do you now iſſue forth with an heart full of the ſame thoughts, and take my word you ſhall never want the nobleſt pleaſures. You will thank God for placing you in the foremoſt rank of Chriſtian Souldiers. You will praiſe him for eſteeming a poor Pilgrim capable of ſuch atchievements. You will rejoyce to ſee your ſelf herein preferred before the Angles: For if they can do more than you: yet you can ſuffer more than they. Nay, you will find your ſelf in the fellowſhip of the Son of God, who was never ſo glorious as when he hung upon the Croſs; never triumphed ſo much as when

when he ſeemed to be trampled under feet; and then ſpoiled principalities and powers, when he was robbed of all, and loſt even life it ſelf.

CAP. XXV.

How the Pilgrim and his Guide parted. And with what a brave Reſolution he began his Journey.

WHen the Good *Father* (for ſo we will hereafter call him) had ſaid thoſe words with ſome other to the ſame effect; he told him, that now he thought it would be an injurious act to hinder him any longer by his diſcourſes, from going to prove the truth of what had been ſaid. If I am a *Mercury* (continued he with a little ſmile) as you have been pleaſed to fancy, I may have leave to make uſe of my wings and fly away. There remains nothing now to be done, but that which I cannot do for you; and the greateſt courteſie that is left in my power, is to keep you no longer from doing it your ſelf. Whereupon, after he had exhorted him briefly to be ſtrong in the Grace of *Jeſus Chriſt*, and to endure hardſhip as a good Souldier of his, He bade him heartily farewel, and put himſelf into a poſture of departing. But the *Pilgrim* being ſorely afflicted within himſelf at this news, ſuddenly caught hold of his Garment, which gently moved towards him as he turned about; and in a conteſt between joy and grief, uttered theſe words, as well as thoſe paſſions would give him leave. Let me intreat you, Dear Sir, to prolong your patience ſo far, as before you go away to receive my thanks for the good Directions you have furniſhed me withall; and to give your Bleſſing like-

wiſe upon a poor heart that is reſolved by the help of Heaven inſtantly to ſet forth in this way which you have deſcribed. If I had been born your Son, I could not have thought my obligations greater to you, than now I feel them. Nay, I ſhall take the liberty to ſay, That I ſtand more indebted to your Piety, than I do to Nature. For fancy oft-times makes Parents, but it is only reaſon, truth and goodneſs which have tyed my heart to you. And therefore ſince I am the iſſue of your mind, you may juſtly expect a greater reverence, love and obedience to your commands, than if I was the iſſue of your body. I have heard your diſcourſe Sir, with great attention; I have markt every particular paſſage of it with diligence and care; and ſuch a guſt hath every word given me which dropt from your month, that it hath ſeemed to me not many minutes long. It is not to be expreſſed how your Golden Sentence pleaſeth me, which you have put into my mouth. I am reſolved to go along this Journey, chaunting it continually, with no leſs delight than the Birds are wont to do their Melodies. Nay, I cannot forbear (and be not weary, I beſeech you Sir, if I hold you longer than I thought) but I muſt here before you renounce my own proper will, and proteſt that I deſire nothing but to be what *Jeſus* would have me, and to be where *Jeſus*, you ſay, will bring me. O thou enemy of God! my ſelf-will, that haſt reigned ſo long, come down from thy Throne. I proclaim War againſt thee, and am reſolved from this day forward to oppoſe all thy deſires. I ſet my ſelf here in open defiance to thee; I will have no peace with thee for one moment; becauſe thou art no friend of God, to whom I now deliver my ſelf. Let him be pleaſed to come and reign in my heart, for I am abſolutely his. May it be

his

his will to accept of a poor Slave, that devotes all his powers to his ſervice. This I will beg of him perpetually, that he would vouchſafe to let me know what his will is; and that ſhall be my Guide, though my own will be never ſo deſirous to hold a contrary courſe. Let it pain me, or let it pleaſe me, I am reſolved to bind my ſelf faſt to God; that he may carry me not whither I would, but whither himſelf thinks good. Say the word, O my God, and it is enough: I am prepared to be conducted by thee. Lead me whither thou wilt, O thou bleſſed Providence, thou ſhalt have a faithful follower of thy wiſe Counſels. I am no longer affraid of any dangers. Thoſe terrible Monſters, Poverty, Reproach, and all the reſt, do ſtrike no dread at all into me. Farewell offices and honours, if you muſt be the recompence of crimes. Farewell my friends, if I muſt be the companion of your ſins. Farewell all the world, if it muſt be the price of my ſoul. But as for you Sir, I am loath to bid you farewell. I muſt be ſnatched, rather than go from your company. For you are my Father, my Oracle, a Meſſenger ſent from God to bring me to him. And if you will go to Heaven without me, I pray you once more to receive my acknowledgements, which teſtifie that I would thank you if I were able, both for your former Directions, and for this Patience.

Truly (replyed the Father) I think my ſelf rather obliged to thank you moſt heartily that you would come to me, and being come, that you would hear me not only with Patience, but Acceptance. For there is nothing I am ſo greedy of, as to meet with a ſoul that is ſincerely deſirous to know the way to *Jeruſalem*, neither do I know any pleaſure equal

to that of pouring out my heart into ſuch thirſty minds, unleſs it be this of ſeeing them reliſh thoſe Waters of Life which flow from Wiſdoms lips. And that ſame *Jeſus*, who I ſee, hath touched your heart already with his Love, and excited you to take this Journey; give you his Bleſſing, and ſend his Spirit the Comforter to accompany you in your travels, and aſſign you to ſome good Angel of his that may conduct you to that happy place; the Heavenly *Jeruſalem*, where he lives. In the way to which I am ſo deſirous you ſhould enter, that I will not be your hinderance by any further diſcourſes; but ſhall be very glad, as I told you, to find you in ſafety arrived there, where we ſhall never part more, nor have any cauſe to ſay this ſad word; Farewell.

Muſt I part then with you, ſaid the *Pilgrim*?—— Here he made a pauſe, and tears ſpoke the reſt of his mind; for I could hear never a word he ſaid, till after a great many ſighs he thus proceeded: Well, let it be ſo. It is part of my duty, you ſay, to be contented with every thing. And therefore I now freely reſume my former reſolution, and ſay in the words (I hope in the Spirit alſo) of Jeſus, *Not my will, O Lord, but thy will be done.* Only let me again renew my deſires that you would accompany me ever with your good Prayers, for I hope it is not too great a gratification of my ſelf to be pleaſed in your friendſhip, and in the belief that you remember me: Nor will it be accounted a crime that I am not willing to be left out of your thoughts, eſpecially when they are addreſſed in devout ſupplications to *Jeſus*. I have been long perſwaded that I uſe to proſper the better in all my deſigns for the good

wiſhes

wiſhes of pious perſons: and it hath been ſome ſupport to me alſo when I have had no great ſtore of good deſires in my own heart, or been but cold in thoſe I had, to think that the concerns of my ſoul were preſented to God by ſome Friend or other, in their more fervent Devotions. And therefore it will be at the moſt but a pardonable error, if I do with ſome Paſſion beg the prayers of ſuch a perſon as you are, and if I comfort my ſelf ſometimes with the intereſs I have in you and them. Eſpecially ſince I ſee by your charitable inſtructions, and the patience you have uſed towards me, that you have an heart ſo full of Love and Goodneſs, that it will neither ſuffer you to remember me coldly, nor to be weary in recommending me to the Grace of God.

The *Father* would not make any long reply to theſe words, for fear they ſhould never break off, but be alwayes linkt together by the chains of this pleaſing converſation, and the delight which he perceived began to ſpring up in him by the interchanging ſo many expreſſions of their mutual Love. But after he had aſſured him by a ſolemn promiſe that he would never fail to commend him to the love and care of *Jeſus*, they took their leave one of the other, not without a great many embraces, and hearty wiſhes to ſee each other again in peace at *Jeruſalem*.

You may be ſure the *Pilgrim* could not but often reflect with a ſad heart upon this dear perſon whoſe counſels he carried along with him in his breaſt. And while the image of him was ſo freſh in his mind, it did not a little wound him that he could enjoy no more than that ſhadow of his friend. Sometimes he complained

pla'ned of the imperfections of this ſtate, and the miſeries of the world, that will not let thoſe who love moſt, be moſt together. Sometimes he blamed his own unworthineſs, which made ſuch a felicity as the conſtant company of ſo good a man too great for him to poſſeſs. Sometimes he called him back, and wiſhed in his heart that he would return. And by and by he was ready to follow after him, and thought he could fly preſently into his embraces, ſo ſtrong were the deſires he felt of being with him. But in the midſt of theſe reſtleſs thoughts, which for a little ſpace were toſſed up and down in his mind, It pleaſed God to remember him of the Vow he had made of his will to him. He put him in mind that he ſtood ſtill all this while, though he was in ſo great an agitation, and that to follow his Friend, would be to go back from his Reſolution, and that he had more than the image of his body to bear him company, there being left behind the very picture of his ſoul deſcribed in thoſe Directions which he had beſtowed upon him. Such thoughts as theſe put away that fit of paſſion wherein he was ingaged, and cauſed the qualm that went over his heart to vaniſh. So that now looſened from all the world (as he thought) he bleſſed himſelf, and without any diſcompoſure took his ſtaff in his hand, and ſaid: From this moment farewell all my former enjoyments, Do not trouble me, for I now begin my deſigned Pilgrimage. *I am nought, I have nought, I deſire nought but to be with Jeſus at Jeruſalem.*

CAP.

CAP. XXVI.

Of ſundry troubles which hapned to the Pilgrim in his Travels. And how he was delivered out of them.

A Fine Sunſhine-morning it was when he firſt went out of his doors; The Air was perfumed with the ſweet Odors which the Sun exhaled from the flowers, the Birds whiſtled and ſung their Hymns to him that made that glorious Light; and there was no hedge that he paſſed by, but it welcomed him with ſome new Songs and Pleaſures, nor any Traveller he met, but wiſhed him, Good ſpeed. He was ſo much pleaſed in every thing that he ſaw and heard, in all the Works of God, in his Word which he bare in his Mind, in the ſmoothneſs of the Way, in the remembrance of the Father he left, in the aſſurance he had of his Prayers, and ſuch like things, that he never thought himſelf at home, till now that he had no home at all, but was ſeeking one. He could do nothing but compoſe Praiſes to God; nothing but laud the Name of Jeſus that had brought him into ſo happy a condition; and by his good will he would have made this the buſineſs of all the day to ſing a certain Ditty, the beginning and the end of which (I remember) was nothing but this, *Bleſs the Lord O my ſoul.* Whether it was the novelty of thoſe Objects that preſented themſelves; or the Greatneſs and Beauty of them, or the good Society he met withall, or an immediate touch from that Spirit which the Good man prayed might be his Companion, or all theſe, or any other thing, that made him ſo merry, I had not leiſure to examine; but he was never known in all

his life to have expreſſed ſo much contentment in any condition, as in this Pilgrimage wherein he was engaged to *Jeruſalem.*

6. Yet he had not paſſed many weeks in theſe rapturous joyes (for they were little leſs) before he found them ſo much abated, that he thought himſelf leſs happy than he imagined. The wayes were grown a little more rugged, the Heaven began to be overcaſt, and the Country through which he went was more barren, and yielded not thoſe Fruits which he had before taſted; which together with other things caſt him into a damp, and procured to his ſoul more ſadneſs than he uſed to be acquainted withall. At the firſt indeed he was only moved to ſome wonderment to find ſuch an alteration, and thought that in half a dayes travel, or ſuch a ſpace, he ſhould recover more pleaſant paths. But when he found, contrary to his expectation, that they ſtill continued uneaſie, and likewiſe chanced to ſee ſome of his old Companions, who called to him at ſome diſtance, and perſwaded him to go back again, he was much affrighted, and began to feel wild imaginations roving about his Soul, and ſtrange deſires of quitting a courſe which was like to prove ſo ungrateful to that part of him which was moſt concerned in the things of this World. For it was repreſented to his thoughts, that the enſuing part of the rode was very dangerous, beſet with Thieves, and many Difficulties, tedious, and of a ſtrange length, and, beſides that, he might be in a wrong way, it was very doubtful whether there was ſuch a place or no as he fancied, ſeeing no body had been there. From all which, and many other conſiderations they told him it was moſt adviſeable if he conſulted his own peace, to return with them

them to his former habitation, and his antient neighbours: who were all very ſorry to hear that he had quit his preſent poſſeſſions, in they knew not what hopes of getting better at a place which neither he, nor any of his friends had ſeen.

But though this Puſh by the unexpectedneſs of it, made him reel and ſtagger a little, yet he ſoon recollected himſelf: and calling to mind what he had been taught, and repeating that charm (as I may call it) which he alwayes had about him, *I am naught, I have naught, &c.* He found himſelf as firm in his reſolution, as if he had not been at all aſſaulted. Shall I forſake my Lord (ſaid he to himſelf) ſo ſoon as ever I have begun his ſervice? Is it handſome for me to recoil, meerly from the noiſe and report of dangers? What a Coward ſhall I for ever hold my ſelf, if I run away before my enemies be in view, upon a rumour of their ſtrength and power? I will march up towards them, and at leaſt look them in the face. I will not truſt this Fame which all the world hath branded for a Lyar: Since common obſervation alſo tells us, that the Lyon is not ſo terrible as he is painted. Much more he ſpake to this effect, which moved him to a kind of indignation againſt himſelf, that he ſhould ſo much as ſhrink back thus early, before ſufficient tryal, and upon ſuch ſlight information.

And yet it was not at all to his diſadvantage that he had felt this ſhock, but it rather had many happy effects upon him: Like a fit or two of an Ague, which is thought rather wholſome, than to deſerve the name of a Diſeaſe. For as it gave him more underſtanding in the nature of his way (of the ſmoothneſs of which

notwithſtanding all that had been ſaid, he too much preſumed) and made him watchful becauſe he ſaw he could not paſs without ſome enemies: So it gave him ſome degree of courage, becauſe he perceived they might be overcome, and confirm'd his belief of the Wiſdom of his Director who foretold theſe troubles; and gave a proof withal of the efficacy of that Remedy which he had preſcribed, and above all revived that Joy and gladneſs in his heart which he thought began to languiſh and faint away. Full of joy he was even to an exceſs, and he ſuffered by it a kind of tranſportation; partly from the brightneſs of the Truths he had received, which yet were freſh in his mind, partly from the increaſe of his underſtanding by the experiment which he had made; but chiefly I think from the Victory which he had obtained over thoſe enemies that attacqued his ſoul. For in truth, there is no greater Triumph than that which the Soul feels when it comes off a Conquerour; and applauds it ſelf for the Valour and Courage which it hath expreſſed in its conflicts. There was another thing indeed which added ſomething, though not much to his joy, *viz.* that his enemies he hoped had received ſuch a foil, that the had ſent them away diſcouraged, if not diſabled from making any further attempts upon him.

But ſo mutable is our condition here, and ſo many are our enemies, that he had not travelled many dayes after this Triumph, before he was arreſted with a new trouble to exerciſe his Wiſdom and Patience. His ſoul which juſt now was ready to leap out of his body, he felt to ſink ſo low, that it was as if he had no ſoul at all. His ſpirits not only began to flagg and hang down their heads; but were grown quite faint and weary,

weary, as if they meant to ſwoon away. Which was partly occaſioned by his going too faſt, and taking over-long Journeys; and partly by a very hot day, when the Sun beat very ſtrongly upon his head; and partly by the very violence of his joyes which ſtirred his ſpirits ſo much, that in the agitation they flew away; and partly by letting ſlip two or three of thoſe Inſtructions which had been left with him which ſhould have been a Cordial to him, but were as impoſſible he found to be by any means recalled, as it was to bring back his tyred ſpirits which were flown from him. Very melancholly and ſad he now began to be, and the more, becauſe he had been ſo joyful. O how deſolate (ſaid he within himſelf) is this place into which I am faln! I am forſaken ſure of God, or elſe I that was ſo high yeſterday, ſhould never have ſunk into this pit, which is next door to the dwelling of damned ſpirits. Was ever any man in ſuch a deplorable eſtate? Was there ever any bereaved thus of all his comforts which ſhould ſweeten his way when he had no other company? Oh, Who will reſtore unto me the dayes that are paſt? Who can call back but the joyes of yeſterday into my boſome? What are thoſe ſins that have caſt me into the diſpleaſure of my Lord? Or, What ſhall I do to regain his favour, which I would purchaſe at any rate, though I dyed the next moment? Thus he lay many dayes, ſometimes bewailing his former affrightment, which he ſuſpected might deſerve this deſertion (as he was apt to call it) ſometimes complaining that he could not find the cauſe, and ſo could not be cured; ſometimes reflecting on the times of joy which were gone; and ſometimes taking a view of his miſery, which made him but the more deeply miſerable. And, which was worſt of all, he kept his bed

all

all this time, and ſtirred not a foot in his Journey; being indeed ſo ill, that he deſpaired of life.

But ſee how the Providence of God watches for an opportune ſeaſon to do us a kindneſs. When he was in the greateſt torture that he had felt all the time of this Agony, there came an unexpected Letter to his hands from his beloved Father, which was to this effect.

My friend (for ſo I cannot but call you, ſince you expreſs ſuch love to me) Theſe are to let you know, that though I am abſent from you, yet I follow you with my thoughts and good wiſhes, which attend you in all your motions. I am ſo far from being forgetful of my promiſe, that I am much better, I aſſure you, than my word. You deſire me to pray for you, and ſo I do. But I cannot content my ſelf with that, unleſs you, as well as God, know that I have a remembrance of you. That is the very reaſon of my ſending this Paper after you; that it may be a token how regardful I am of your concerns, and ſolicitous about your welfare. So ſolicitous, that having enjoyed ſome good thoughts this morning, I could not but impart them unto you, becauſe I fantied they would prove upon ſome occaſion or other very uſeful to you. They are a Meditation upon one of the Pſalms of David, *where he bids his Soul not to be diſquieted, but to hope in God as the health of his countenance and his God: and they are infolded in a diſtinct Paper within the boſome of this Letter, becauſe they were too long to be inſerted in the body of it.*

Farewell.

Upon the very firſt receipt of this Letter, before he had broke it up, his pale cheeks began to be ſtreaked with

with a little blood, as a prognoſtick of his recovery to health again. But when he opened it, and read the kind expreſſions of the Love of his Friend, one might ſee how the ſpirits crept up as he went along, out of the Center whither they were retired: In ſo much that the light danced in his eyes, yea leaped out, as if it meant to kiſs thoſe lines which now ſaluted them. But then, as ſoon as he arrived at the Meditation it ſelf, and had carefully peruſed all the parts of it, his face ſhined like an Angel, and one would have thought he had not been the man that was ſo lately dejected. For it was ſo pat to his preſent condition, and ſo exactly ſuited to the neceſſities under which he laboured, that it ſeemed as if it had been indicted by God, and not by his Friend. There he found a diſcourſe of the Nature of Joy, of the cauſes of its decay, of the Intereſs that our Animal Spirits have in it, of the way to recover it, and the means to be content without it; and above all, of the Reſignation of our ſelves to the Will of God, to ſerve him chearfully without thoſe ſenſible pleaſures, as well as in their company. And not to name other things which were more fully debated between them afterward, theſe now rehearſed were ſo fully opened, that he was partly amazed, and partly elevated to the height of his Joyes again, when he thought that God had put it into the heart of the *Father*, to ſend at this time a Letter of ſuch comfortable import unto him. I ſee, ſaid the *Pilgrim*, that not my Friend only, but Jeſus alſo is mindful of me. I ſee both that He prayes for me, and that Heaven likewiſe hears thoſe Prayers. It would be an unſufferable wrong to my Bleſſed Saviour, ſhould I hereafter think my ſoul forſaken of him. Nay, it will be an ill requital of the favour he hath now done me, ſhould I not reſume my

antient

antient joyfulneſs again. And therefore be no longer diſquieted O my Soul, be not caſt down within me. It is not in vain to hope in God, but in that very hope thou mayeſt be joyful: and therefore in the fruition of thy expectations, O how greatly oughteſt thou to rejoyce. *Light is ſown for the righteous, and joy for the upright in heart.* Pſalm. 97. 11. *They that know thy Name will put their truſt in thee, for thou Lord haſt not forſaken them that ſeek thee.* Pſalm 9. 10. And therefore I cannot but ſay, *Wait on the Lord, be of courage, and he ſhall ſtrengthen thy heart: Wait, I ſay, on the Lord. I will ſing unto the Lord, because he hath dealt bountifully with me. Yea, I will hope continually, and will yet praiſe him more and more.* 27. 14. 13. 6. 27. 14.

Many other the like effuſions of his heart, one might then have heard, and they laſted ſo many dayes, that they became inſtrumental to the redeeming much of that time which had been loſt in fruitleſs complaints upon his bed. He did not go ſo faſt as he was wont, but he went much further than before in the ſame number of hours. His Joyes were not ſo violent, but they became more ſweet, and they grew more equal. He could not recover yet the Memory of ſome things he had received; but this he better underſtood, that he muſt deſire nought but *Jeſus*. He was not ſo full of heat, but his light was more reſplendent. He did not expect now to be alwayes in the ſame temper, yet he was confident he ſhould never more ſuſpect the Love of his Saviour. He perceived that he could not ever retain the ſame Joyes, yet he learnt withall, that the way to have them ſooner reſtored, was not to fret for want of them.

But though in this condition he made a great progreſs in

his way towards the Holy City of God, yet the light which was in his mind, did not caſt ſuch a ſplendour about his Soul, but that one day he ſuffered ſome obſcurity. The occaſion of it was a cloudy though, which came over his underſtanding, ſuggeſting to him, *That he did not ſerve God purely enough, becauſe his eye was too much upon Jeruſalem.* For it had been commonly received for a Truth among ſome perſons whom he had formerly converſed withall, That we muſt obey God out of meer Love to him, without any hope of rewards at all. This, you will ſay, was a ſtrange conceit, and it had as ſtrange a cure. For it pleaſed God, that he opening a Book which he carried along with him, the next morning after theſe thoughts troubled him, the firſt thing that he caſt his eye upon, was this paſſage in a certain Chapter of it, *That* Moſes *had reſpect to the recompence of reward.* You cannot think how much it ſurpriſed him, that he ſhould light upon theſe words rather than any other, without his choice, or ſo much as a deſign to receive ſatisfaction in this particular. And yet that which I am next to relate, was more wonderful in his eyes, and made him ſtand in a greater aſtoniſhment at the goodneſs of God towards him. For it being ſuggeſted to him from the memory of ſome fragments of certain Sermons which he once heard, That *Moſes and thoſe under the Law who were but Bondmen, might have reſpect to Rewards, but that it did not become thoſe who had the Spirit of Adoption, to be ſo Mercenary*, and he being a little perplexed with this trifling Objection, It happened, that looking down upon the ſame page of his Book again, his eye fell directly upon the ſecond Verſe of the next Chapter, which told him, That *Jeſus endured the Croſs for the Joy that was ſet before him.* The firſt glance which he Heb. 11. 25.

had of this place, was like a Beam of the Sun in his eye, which immediately diſpelled all his darkneſs, and made his ſoul flaſh out in ſuch expreſſions as theſe. Who are theſe men that are wiſer than Jeſus? What mean theſe dreamers to fancy themſelves above that, which was not below our Saviour? Or how came they to be ſo proud as to deſpiſe the Promiſes of God, and think they ſtand in no need at all of them? On, my ſoul go on, and be not ſtopt a minute longer by this ſcruple. Fix thine eyes upon *Jeruſalem*, and let thine heart be raviſhed with it, for the Mediator of the ſecond Covenant, as well as of the firſt, had a reſpect unto it.

After he had hit ſo luckily on theſe two paſſages which lay ſo near together, a great many more of the ſame kind preſented themſelves inſtantly to his mind: not much unlike the Beams of the Sun, which having once torn a cloud in ſunder, brake forth more and more, till the whole body of that great light appear to us. And this likewiſe raiſed his ſpirits unto ſome further degree of chearfulneſs, when he thought how our Lord ſtill provided for his relief, and took the pains to pull the ſmalleſt Thorn that troubled him out of his feet. And yet this could not hinder but that they were too much dejected a little after by a company of other petty thoughts; which, like ſo many importune Flyes, were always buzzing this new fancy in his ears; *That he did not directly intend the glory and honour of Jeſus in all his Actions.* He conſidered indeed with himſelf, that he endeavoured to do well, and that he loved to do ſo; and that he lookt upon it as the very Life of God; but yet he thought he did not ſo *actually* reſpect him in every particular motion as his duty

duty required. Now here it fell out very happily, and not without a Divine Providence, as he thought, that one night being in a dream, he imagined he ſaw one coming to him, and whiſper this ſentence in his ear, which of a long time he had not read, *They repented not, to give him Glory.* Whereupon ſtarting ſuddenly out of his ſleep as if ſome good *Genius* had awakened him, and given him a new mind; he preſently began to tell himſelf, that when he firſt *repented*, and undertook this New Life, he *gave Glory to God*: and that by every ſtep he took in this courſe of *Repentance* (*i. e.* amending of himſelf) he did *actually* honour him, and more materially than any other way glorifie his name: For this is a conſtant acknowledgement of him, a minutely confeſſion that we are fools, and he is wiſe; that our will is nought, and his is good; that he is our Lord, and we his Subjects; and that after all our ſearch we find our Happineſs to lye in him alone, and in ſeparation from him, the beſt condition in the world will leave us miſerable. And he had not long pondered upon theſe things with much ſatisfaction, before thoſe words of the Pſalmiſt came into his mind, *He that offereth praiſe, glorifieth me, and to him that ordereth his converſation aright, will I ſhew the Salvation of God.* Which made him fall into the praiſes of God, and to reſolve that he would do ſo every day, and early deſign all the employments of it to his ſervice: concluding, that whilſt he held this courſe, and ordered his wayes aright, he exalted God in the world, by liſting up his Will into a preheminence and command over his own, and ſubjecting himſelf unto it both as moſt ſupreme, and alſo wiſe and good. And after a great many thoughts of this nature, at laſt he made a ſhort reflection upon the perſon who had made him this

Rev. 19. 9.

Pſal. 50. 23.

visit in the night. And when he remembred that he fancied it was his Friend who came to his Bed-side, he had a new pleasure to think of the benefits of Sleep. The praises of which he could not upon this occasion forbear, though at certain times he wished his thoughts might never be intermitted by it. What an heavenly power (said he) is this, for so I am ready to call it? how much am I beholden to it for its silent refreshments? That which useth to part the deareſt friends, hath now brought them together. That which separateth those who touch each other, hath made those near who are far asunder. O Divine Gift! O beloved Rest which God bestows upon us! How great are these charms which lock our doors to all the World, and now have opened them to my friend? How much better are these dreams than many of my waking thoughts? How much rather had I be in the arms of the brother of death, than in the feeble injoyments of many parts of my life? I am content just now to be restored to his embraces, if my Friend will but meet me there again in this manner. At least I hope I may conclude that when we are Dead indeed, he will not fail to meet me; whose Image finds me out when I am in the Images of death.

CAP.

CAP. XXVII.

How the Pilgrim fell into a great ſadneſs; and how ſtrangely it was cured by an unexpected meeting with his Guide. Who diſcourſes of the nature of ſenſible joyes. And at laſt upon his deſire contracts a particular Friendſhip *with the Pilgrim.*

IN ſuch thoughts, or rather dreams as theſe he ſpent a little portion of his time with great delight. And now having vanquiſhed ſo many enemies and impediments in his way of divers ſorts, he was willing to believe that he ſhould be moleſted no more, but paſs in perfect peace to the *Viſion of Peace*. A great many dayes he remained in theſe pleaſant expectations, and went a good way onwards to his reſting place, without the leaſt wearineſs of any part about him. He ſeldome departed from meditation, but either with his mind illuminated with new light from Heaven, or his will inflamed with a new ardor, or his whole heart ſteeped in new ſweetneſs. And though ſundry new enemies alſo attempted him, yet ſuch a profound peace ſeemed to have taken poſſeſſion of his heart, that they could not move the leaſt diſturbance there. The joyes that he felt made him deſpiſe all baits of pleaſure which lay in his way. The conqueſts which he had got, made him think himſelf above the ſcorn and laughter of the World. And though he was ſometimes bitterly reproched, yet he comforted himſelf with this, that they did but prepare him matter for new triumphs. But he could never be drawn to any other conteſts wherein the Generality of men were then very zealouſly ingaged:

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CAP. XXVII.

How the Pilgrim fell into a great ſadneſs; and how ſtrangely it was cured by an unexpected meeting with his Guide. who diſcourſes of the nature of ſenſible joyes. And at laſt upon his deſire contracts a particular Friendſhip *with the Pilgrim.*

IN ſuch thoughts, or rather dreams as theſe he ſpent a little portion of his time with great delight. And now having vanquiſhed ſo many enemies and impediments in his way of divers ſorts, he was willing to believe that he ſhould be moleſted no more, but paſs in perfect peace to the *Viſion of Peace.* A great many dayes he remained in theſe pleaſant expectations, and went a good way onwards to his reſting place, without the leaſt wearineſs of any part about him. He ſeldome departed from meditation, but either with his mind illuminated with new light from Heaven, or his will inflamed with a new ardor, or his whole heart ſteeped in new ſweetneſs. And though ſundry new enemies alſo attempted him, yet ſuch a profound peace ſeemed to have taken poſſeſſion of his heart, that they could not move the leaſt diſturbance there. The joyes that he felt made him deſpiſe all baits of pleaſure which lay in his way. The conqueſts which he had got, made him think himſelf above the ſcorn and laughter of the World. And though he was ſometimes bitterly reproched, yet he comforted himſelf with this, that they did but prepare him matter for new triumphs. But he could never be drawn to any other conteſts wherein the Generality of men were then very zealouſly ingaged:

gaged: nor did he affect any Victories among the disputers of the World. He lived in love and peaceableness with all his follow-travellers. He thought himself so rich also in these graces, that is was no trouble to him to be poor. And he had such a sense from whence he received them, that they were no temptation neither to be proud. But yet for all this it chanced that some exercises of Devotion to which he had bound himself being one day omitted, either through indisposition, or by reason of some lawful, if not necessary occasions which diverted him; he was cast into such a pensiveness of mind, as proved at last a great affliction to him. For he indulged to himself those thoughts, because they pleased him at first; but by too frequent reflections they grew to a melancholly mood, and from thence proceeded to a dull and listless temper of Spirit. In this condition yon must needs think his joyes were again abated, which added very much to the trouble of his mind: and indeed they fell in time to so low an ebb, that he feared they would never rise again, but leave him at last quite dry, and without one drop of comfort. And so truly in the issue of things it proved: for as they forsook him, so he was tempted again to forsake his way, which was now become but irksome to him without those refreshments. The pleasure and relish that he was wont to feel in holy duties was quite gone. In stead of clearness there succeeded darkness; dryness of spirit took the place of affection, and in the room of joy and gladness he was loaded with nothing but groans and heaviness. He often professed that he could feel nothing at all; but remained as a man that had lost the use of his soul. And therefore, though he continned for a while to pray and perform his duty in other things as well as he could, yet finding

finding that he was but like a man that drinks very much, when the liquor hath no taſte, and gives him no pleaſure in the going down; he was tempted to throw it all away, and thought he had as good not do thoſe things at all, as do them with no delight. And accordingly he gave up himſelf wholly to be tortured by his own thoughts, which imployed themſelves in nothing elſe but making ſad repreſentations of the miſery of this ſtate: which you muſt needs think was ſo grievous that it was not poſſible to draw a picture of it. For ſince the ſoul is of far greater force than the body, the pains and anguiſh which ariſe in it, muſt needs be far more pungent and afflictive than thoſe which touch the outward man. He ſuffered a kind of Martyrdom every day: or rather he was continually crucified, and had nothing but Gall and Vinegar given him to drink. He thought he had reaſon when he complained of greater pains than the Martyrs endured. For they being inwardly illuminated and touched from Heaven, found the higheſt comforts in their torments, the greateſt liberty in their impriſonments, and in the midſt of flames the divineſt ardors of Love in their hearts, which like a greater fire put the other out. But he poor ſoul, though alwayes denying his own deſires, breaking of his will in pieces, lying upon a rack, and faſt nailed to the Croſs, where the body of ſin was bleeding to death; yet found his Spirit in horrid torments and deprived of thoſe divine delights, which cheared the bright ſouls of the bleſſed Martyrs, and made them ſhine with a greater luſtre than did their fires. But ſince I cannot expreſs the ſoreneſs of this Agony in which he a long time lay; I ſhall only add that it was ſo great, that one day being quite tired and ſpent, he fell into a kind of trance, and remained as

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immoveable for ſome ſpace, as if he had been dead. And a bleſſed occaſion this was, though all his acquaintance that were come to comfort him, imagined he would then have expired. For he thought he ſaw a man coming to him with a very ſmiling aſpect (as though he knew him) who bade him get up, and go as faſt as he could to a certain Oratory that was not far off, and in his way, where he ſhould meet with ſome relief.

When he was come to himſelf, he thought this Viſion (or what elſe you pleaſe to call it) was in ſtead of an Oracle, and had diſcovered to him one of the greateſt cauſes that he continued ſo long ill of theſe grievous diſtempers. And that was, *That while he afflicted and tormented himſelf with the remembrance of what was paſſed, he neglected to implore the help of God with ſuch conſtant prayers as was meet, for the redreſs of his preſent evils, and prevention of the like in time to come.* This began to make a vehement commotion in his mind, for he ſaw there was nothing truer, than that *We are apt to pray leaſt, when we have greateſt need of it, and are wont to ſpend that time in looking upon our ſores, which ſhould be imployed in looking up to Heaven, for its Balm to drop into them.* And truly ſo lively were the colours wherein this was ſet before his eyes, that he was ready to burſt into tears, and pour out his ſoul there, before he ſtirred from the bed whereon he lay. But remembring preſently the voice (to which he thought himſelf ſo much beholden) had bid him make what ſpeed he could to a particular place, where he might addreſs his prayers to his Saviour; he aroſe and dreſſed himſelf without any further delay. And though he knew that our Lord hears the ſuits of his humble Clients

every where, yet he would not be disobedient to the directions he had received; but made haste to go and see what good might wait for him in that Oratory or Chappel which had been built in the rode by some charitable person, for the use of devout passengers to *Jerusalem.*

And no sooner had he entred within the doors, but he fell upon his knees; and there sent out his Soul in such strong and passionate desires, as left all words behind; which were not able to accompany them. If the throng of his thoughts (which upon this occasion were assembled) had not been so great, you might have received a better account of them. But truly such was the violence wherewith they pressed forth, and so great were their numbers, that he found it very difficult either then to range them in any order, or afterward to recall them distinctly to his mind. Yet some of them carried this sense, as I have been certainly informed by him, from whom he hides none of the secrets of his Soul.

O thou Almighty Goodness, the Father of the Fatherless, the Patron of the Poor, the Protector of Strangers; cast thy gracious eyes upon a miserable Pilgrim, who all torn and ragged implores thy mercy. When I look on my self I dare scarce be so bold as to lift up mine eyes unto thee. When I think in what condition I am and what I have done, it so confounds me; that I can hardly think of any thing else. It is the greatness of my misery alone that constrains me to this presumption of prostrating my self at thy feet. The weight of which oppresses me so much, that it hath left me little more power, than to expose my self before thee, as an object of thy wondrous Charity. O what

a Wilderneſs am I faln into, where I can find no water? what Deſarts are theſe, in which all comfort forſakes my Soul! Into what ſtrange regions am I wandred, where there is nothing but darkneſs, and the vallies of the ſhadow of death! O the terrors that ſurround me! how dreadful are they? O the affliction and torment which I indure! what tongue can expreſs it? my Soul is parcht and dryed up, My ſpirits are conſumed by the heat of thy diſpleaſure. May I not now begg one drop of comfort from thee? —— O my God, my ſoul theirſteth for thee, my fleſh longeth for thee in a dry and barren land. I remember thy loving kindneſs in former times: I call to mind the dayes of old: And I cannot but wiſh at leaſt, to ſee thy power and thy glory ſo as I have ſeen thee in the Sanctuary. There is none in Heaven that I deſire but thee, nor on earth beſides thee. My Soul followeth hard after thee: O when wilt thou come unto me? O hide not thy face from thy ſervant, for I am in trouble: hear me ſpeedily. I am poor and needy, make haſte unto me O God: thou art my helper and deliverer; O Lord, make no tarrying. I am come a great way from all my friends and kindred, and there is none to pitty me. O my God, be not thou far from me: draw nigh unto my ſoul and redeem it. I am poor and ſorrowful: let thy Salvation ſet me up on high. For thou who ſearcheſt the hearts knoweſt, that I am travelling nowhither but to thee. All the world have I left, that I may find my happineſs only in thee. And at thy heavenly motion it was, that I undertook this long journey. I am become a Pilgrim meerly in obedience to thy Will. Yea thus far I acknowledge thou haſt moſt graciouſly conducted me. Hitherto I have been highly favoured and wonderfully helped by thee. And wilt thou now at laſt abandon me, who have abandon'd all things elſe for the ſake of thee? Haſt thou called me from mine own Country and Fathers houſe,

houſe, that I may periſo by famine here; and only for want of thee? O my Lord, give me leave to plead for a ſoul which once I thought was dear unto thee. Pitty, O pitty an Heart, which thou haſt made too great for all the World, and cannot be ſatisfied with leſs than thee. Canſt thou ſee it dye for lack of one ſmile from thee? yea, canſt thou let it dye of love to thee? for that hath brought me thus far to ſeek thee. And wilt thou ſuffer it to dye at thy feet? Canſt thou endure to behold it periſh in thy arms, into which it now throws it ſelf with all the force it hath? Shall it miſcarry full of prayers and longings after thee? Shall it expire in cryes and tears which it pours out for thy mercy? O where are thy Bowels? What are become of thine antient loving-kindneſſes? Are they all forfeited by one offence againſt thee? O my God I cannot think ſo hardly of thee. I begin to live me-thinks, becauſe thou permitteſt theſe addreſſes to thee. It inſpires me with ſome hopes to find theſe holy breathings in me. It rejoyces me much that I feel thee drawing my very heart after thee. O take it, I beſeech thee take it quite away from me unto thy ſelf. Shape it after thine own heart, and make it ſuch as thou canſt imbrace. Create in me a clean heart O God, and renew in me a right ſpirit. Caſt me not away from thy preſence, and take not thy holy Spirit from me. Reſtore unto me the joy of thy ſalvation, and uphold me with thy free Spirit.

He was proceeding in the words of that Penitential Pſalm, being once got into it; but that a flood of tears ſtopt the paſſage of his words, and ſighs and groans ſupplyed their place. In which having vented himſelf a while, it fell out that the tyde of his paſſion being a little faln, and his ſighs growing ſomething ſilent; he ſhould hear the voice of another perſon that was drowned before in his louder cryes, which invited

him firſt to liſten and then to caſt his eyes, as wet as they were, that way from whence it came to his ears. And ſo turning his head a little aſide, who ſhould he eſpy in this Oratory but the Goodman from whom he had taken his firſt Directions; who being himſelf alſo a Traveller to *Jeruſalem* called in at this place to refreſh himſelf, and to take ſuch a repaſt as the bounty of Heaven was wont here to provide. He ſcarce knew at the firſt whether he might believe his eyes or no, and when he had ſatisfied himſelf that it was no dream, he was ſtill in ſome doubt whether he ſhould riſe from his knees, and go to ſalute him. Two paſſions he felt ſtrugling in him at the ſame point of time, the one tranſported him to the Father, with whom he already fancied himſelf, and the other held him where he was that he might make an end of his payers to God. But finding at laſt that his ſpirits began to fail him, and that he knew not well what to add at preſent to his former Devotions, withall hoping that God had ſent his Director at this happy moment, to teach him to pray better: he went without any further deliberation, and threw himſelf into the arms of the Father, as ſoon as he ſaw that he was at leiſure to receive him.

The good old man was as much ſurprized with the ſtrangeneſs of this accident as the *Pilgrim* could be. But when all other paſſions had ſpent themſelves which uſe to be moved on ſuch unexpected occaſions, they left joy in the ſole poſſeſſion of his heart, which could not but ſtay there a great while, having ſo many cauſes to excite it. It was no ſmall pleaſure to ſee his ſon (as he could not but eſteem him) after ſo long abſence. Friends never part with ſo much ſadneſs, but they meet again with as great a Joy. But then to meet him

him when he thought not of it, and to meet him in ſo good a place, and to find him ſo far advanced in his way to *Ieruſalem*, and alſo to hear him ſo fervently deſire to be carried further, theſe things made his Joy exceed and boil up to a greater height. I will not recite what he ſaid unto him, and indeed it was not much, becauſe the young Pilgrim, though wonderfully enlivened by the ſight of the Father, yet could not ſo diſguiſe his ſoul, but that it left ſome deadneſs in his countenance. The Joyes and pleaſing Raptures into which he was caſt at this interview were not ſo bright, but that there remained ſome clouds upon his face which could not be diſpelled by them. This made the Good man very abruptly to break off his ſpeech as ſoon as he had entred into it, and it abated alſo a little of his ſatisfaction, when he ſaw by the paleneſs of his cheeks, and the dulneſs of his eyes, that all was not well with him.

Yet there was no need to ask what he ailed, for he had no ſooner told the Father what Joy he conceived in his preſence, but he was ready to unboſom the grief of his heart to him, thinking to find ſome eaſe, both by diſcharging his ſoul into that breaſt, and by receiving it back again better informed in all its concernment. Many things he related to him, but above the reſt, I remember he inſiſted upon his preſent dulneſs, and the loſs of thoſe Joyes that were wont to attend him, which he had no means left to recover, unleſs he was now ſent by God to reſtore them. And all the time of his ſpeech on this argument he lookt ſo ſorrowfully, that it would have moved an heart moſt void of compaſſion to behold him. His words likewiſe were all uttered with mournful accents, and not without

without the addition of ſome tears, though he endeavoured as much as he could to reſtrain them, leſt they ſhould hinder all his mind from coming forth. Which when he had ſighed out with a great deal of paſſion, it was not poſſible ſo to repreſs them, but that all concluded in a plentiful ſhowre.

At the end of which he being very ſilent, the Father thus addreſſed his ſpeech to him. And is this all you have to ſay againſt your ſelf? Then you may wipe your eyes, and look more chearfully, for you are not ſo ill as I ſee you imagine. You are more afraid than hurt, and unleſs you will be your own tormentor, there is nothing appears that can diſturb your repoſe. Did you not write me word that you received much ſatisfaction in this very caſe, by a Letter that I happily ſent unto you? Did not my Inſtructions before your ſetting out, bid you expect ſome cloudy weather in your Travels? I thought you would have underſtood by thoſe diſcourſes, that we muſt not expect alwayes the ſame joys and conſolations in ſuch a variety of tempers as we now ſuffer, nor the ſame vigour and activity of ſpirit while we are ſo faſt chained to this fleſh, as our preſent ſtate will have us. Did I not bid you alſo ſay perpetually, *I am nought, I have nought, &c.* and did you not find this a moſt effectual ſpell to drive away all theſe black and diſmal thoughts? Why then did you think your ſelf worthy at all times to enjoy theſe pleaſures? Why did you not abaſe your ſelf at the feet of your Saviour, and confeſs to him that theſe are too great favours to be indulged conſtantly to us, on this ſide of our reſting place? If there be any way to have them, it is this, not to exſpect them; and acknowledge that we do not deſerve them. Nay,

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in thoſe ſubmiſſions and devolutions of our ſelves before our Lord there is no ſmall ſatisfaction; unleſs it be no pleaſure to be united to his Will, which is inſeparably united to the higheſt pleaſures. You muſt give me leave to wonder a little that you ſhould be ſo forgetfull. And I muſt tell you, it was very miſ-becoming your condition, to take it ill that you were not treated ever ſince I left you, according to your own deſires. Might it not have ſatisfied your mind to find your ſelf in the direct way to abiding and never-fading Joyes? Could you not have thought it happineſs enough to look for perfect peace and repoſe at laſt in *Jeruſalem*? Nay, might it not ſeem very reaſonable for a ſinner to ſubmit to ſo ſmall a puniſhment (if you will have it ſo termed) as to travel ſometimes in a rainy day? What arrogance is this, that we who have ſo oft offended, ſhould take offence if we be remembred of it? But that which ſeems more ſtrange to me than any thing elſe, is; that after you had reſigned your ſelf to your Saviours Will in this particular, you ſhould fall into the ſame trouble, if not fault again. You have taught me this by it, that I muſt expect to find my Patients ſometimes afflicted with the ſame diſeaſe which I had cured, and perſecuted with the ſame ſcruples which they themſelves had ſatisfied. For elſe you that travelled through a ſandy and barren deſart once before, would not have been ſo dejected at the ſight of a new one, and when you could find no water in it, you would have refreſhed your thoughts as you were wont to do with the remembrance of *Jeruſalem*.

But that I may never find you caſt upon your Bed by a relapſe into this ſickneſs any more, let me give you a larger account of theſe Joyes, the want of which hath been

been ſo grievous to you. I remember once that I met with a man that thought he wanted not above two or three ſteps of the Gate of *Jeruſalem* (though afterward I much queſtioned whether he knew any thing of the place) yea, that imagined himſelf now and then to be caught up into Paradiſe. He was Angelical in his diſcourſe, and more than Angelical in his own conceit; for he ſpoke of nothing but Extaſies and Raptures, and ſuch like things, that are by ſome men much exalted above the trifles (as they eſteem them) of Obedience. I indeavoured to learn of him what might be the ground of ſuch an high confidence of his nearneſs to God; and all that he was able to tell me amounted to no more but this, that he was ſo full of Joy, that his ſoul was ready to burſt its priſon, and eſcape to Heaven. Now, though you are not of this Enthuſiaſtical temper, yet perhaps you think there are no finer or more deſirable things than theſe Joyes for Heaven to beſtow upon you; judging of their worth, and the divineneſs of them by the delight wherewith they entertain you. But I muſt teach you another Leſſon; and inſtruct you to ſet a price upon them by another meaſure, and that is, *The good they make you do.* If theſe Joyes do not ſpur you to Obedience, and make you fruitful in every good work, they are not of ſuch value as you imagine: and if in the abſence of them you mind your duty, and do the Will of God, it is as well, if not better; becauſe you do the ſame that you did before, only you have leſs incouragement to do it.

Nay, more than this, I muſt let you know that theſe are things which God beſtows upon the moſt imperfect ſouls, who are not as yet able to go, but only to creep in the way to Heaven. They are the ſweet Milk which

which he ſends us out of his breaſts when we are as yet but Babes, and in the infancy of Religion. He conſults our weakneſs in theſe gifts: and conſiders that as a child, while it wants teeth and ſtrength to feed it ſelf, muſt be nouriſhed with Milk; ſo the Soul, till it be able to underſtand the Goſpel, and feed upon the ſolid Truths thereof, muſt be entertained a while with this thinner dyet, which is moſt agreeable to its affectionate part. And withall he provides hereby that the heart which hath left the pleaſures of the world, may not be diſcouraged at the firſt entrance into his wayes for want of ſome other pleaſures: which it cannot well be without, becauſe it hath been ſo long uſed to them; and which it cannot yet find in Religion it ſelf, becauſe that is a thing of which it hath but a very childiſh underſtanding.

And can you think now that God is not good to ſuch a perſon as you, who have been ſo long a ſervant to him? You ſee he is ſo far from letting grown ſouls be without comfort, that it is a thing he doth not deny to the moſt puling creatures, and thoſe who are but Novices in the Spiritual Life. Or, Do you think that he loves thoſe beſt to whom he grants this kind of Conſolation? I might as well imagine that the Gardner which I paſſed by the other day in my Travels, loved the young Plants beſt which brought him no profit, becauſe I obſerved him to water and fence, and underprop thoſe tender things; whileſt he exerciſed no ſuch care about the well-grown Trees which uſed to load themſelves and him every year with their fruit. Alas! it is their weakneſs that requires this attendance upon them, and God powres theſe things upon imperfect ſouls, when others have none of them, not becauſe he loves them more, but becauſe they have more need. So

you remember your Mother uſed to deal with your little Infant Siſter, to ſwaddle her, and dandle her, and kiſs her, and ſing to her, and find out a thouſand little toyes to pleaſe her; when you were left to dreſs your ſelf, and ſtudy better ſatisfaction, which yielded you the more pleaſure, becauſe you contributed ſomething by your own labour to the finding of them. For the Love of God let us not accuſe him in this faſhion of unkindneſs, nor fancy that he frowns and ſcouls upon us, becauſe we have not thoſe ſmiles with which in our feeble age he was wont to look upon us and cheriſh us. You are paſt theſe things, and want nothing but this underſtanding, to make you a grown man in Chriſt Jeſus.

But conſider, I beſeech you, do you not feel him do far better things for you, than all the Joyes that ever you had amount unto? He feeds you, perhaps, with harder meat than Milk, but it gives you more nouriſhment, and greater ſtrength; with more ſpirit and vivacity alſo, if heartily imbraced. Do you not underſtand more by a thouſand parts than formerly you did? Are you not able with greater conſtancy to beat off all Temptations of the fleſh and the world? Have you not your paſſions in a better command? And are not your Faith and Hope more rational things, ſo that you are able to render to any body an intelligent account of them? Be contented then, for what greater thing can God do for you, than to make you wiſe and holy as he himſelf is? No man would have reaſon to thank God more than you, if you would but underſtand this among the reſt of the Truths which (bleſſed be his Name) you are well acquainted withall; That it is no ſign God doth not love you, when you are not tranſported with ſenſible Ioyes, and that your paſ-

paſſions which are otherwiſe quiet, ought not to be diſturbed for want of them. There is no cauſe, I aſſure you, that they ſhould; for it will not be demanded at the laſt day, What comforts you have enjoyed; but rather what diſcomforts you have ſuffered without failing in your duty or ſlacking your Obedience.

You have heard, I believe, very often the Story of the Prodigal Son, who having waſted all his Patrimony in riotous courſes; yet returning to his Father, was received with ſuch joy, as was to the admiration of thoſe who knew not the reaſon of it. He cauſed him to be cloathed with the beſt ſuit of Apparrel that was in his Wardrope; he made him a preſent of a Ring, to aſſure him of his affection; there was a great Feaſt prepared; there was nothing but muſick, and ſinging, and dancing to be heard; and we may very well think that He alſo gave him many imbraces now that he was at home, who had met him with ſo much paſſion when he was yet afar off. And yet at the ſame time he had another Son that was both elder and more dutiful; one that had never forſaken him, that had ſerved him many years, that had never offended him in word or deed; for whom there was no ſuch chear provided. But, Would you have joyned with this elder Brother in his complaints (if you had been preſent at ſuch a meeting) becauſe he was not treated after this faſhion? Would you have judged it very unreaſonable that a perſon of greater deſert ſhould have no ſuch Banquet made to entertain him? Or, would you have concluded that the Father had more love for this diſſolute youth, than for ſo ſtaid and ſober a man as he that alwayes obeyed him? It is poſſible you might have run into this miſtake, till you had heard the Fa-

ther ſay, *My Son, thou art alwayes with me, and all that I have is thine*; and then you would not have had a word to reply. unleſs it had been a great many thanks for the high eſteem that he had of him. You may eaſily apply all this to your ſelf, and conſidering that you are now grown up in the Love of God, and inriched with the knowledge of Chriſt, and poſſeſſed of ſo many heavenly vertues; not expect to be careſſed in the ſame manner as the younger children are, nor repine for the want of that comfort, of which you are able by the Grace of God to provide your ſelf other wayes. Your eyes are enlightned to know what is the hope of Chriſtianity, and what the riches of the Glory of that inheritance is to which you are called. You ſee the title alſo that you have to thoſe great treaſures. You know what that mighty power is which wrought in Chriſt when God raiſed him from the dead, whereby you are aſſured of the truth of all the Promiſes, and have a good foundation of your hope. You have received the Witneſs of the Spirit which was powred upon the Apoſtles and Prophets and is the earneſt of the Inheritance. You have had the grace alſo to be obedient to God, which qualifies you for thoſe divine enjoyments. And therefore what cauſe is there for your diſcontents who are ſo fairly endowed? *All things are yours*: there is nothing that is good for you; but it is at your command (if I may ſpeak after our manner) even thoſe ſenſible comforts too, if by reaſon of any great diſtreſs you ſhould ſtand again in need of them. But ſince they are moſt proper to Beginners; and the entertaiment of thoſe who enter upon the Spiritual Race; do not murmure that you are without them, ſince it is an argument of your proficiency in the Knowledge and Grace of our Lord, and you have

greater

greater benefits granted you, which if they be regarded, will yield far more ſolid contentment.

And that you may ſee what ſatisfaction lyes already in your own breaſt, I beſeech you conſider what greater pleaſure can you be capable of, than to find your will ſubmitted to God, to overcome enemies, to wade thorow diſcouragements; unleſs it be this, to know that God is well pleaſed with you? And that is a thing which he will ſoon ſatisfie you in, if you can but ſatisfie your ſelf in the former: for *the Lord loveth the righteous, and he taketh pleaſure in them that fear him, in them that hope in his mercy.* Nay, I cannot but perſwade my ſelf that you believe, God is more pleaſed to ſee us obey him in the weakeſt manner, than meerly to ſee us full of conſolations, which the moſt ſenſual men in the world would be very glad to enjoy. And as for me, I take it alſo to be more acceptable to him, if againſt the deſires of ſenſuality and ſelf will, and yet without theſe Joyes, we do what he commands; than if we did the ſame without any oppoſition, and when we have the Wind and Tyde of theſe pleaſures to help us forword. Tell me therefore why we our ſelves ſhould not be (at leaſt) as well pleaſed with what we do in a ſtate of ſadneſs and dulneſs of ſoul, ſince we are ſure ſuch works are not infected with any ſelf-intereſs, but performed out of clear and pure obedience to God. It is pitty that pious and ſincere-hearted men ſhould be tormented in this ſort that you now are: And therefore as I prayed you before for the Love of God, ſo I intreat you now for the love of your ſelf, that at leaſt you would reſt contented (if you cannot be well pleaſed) with any ſtate whereinto you ſhall fall, as long as therein you may do well, and cannot be hindred from obeying God as far as he requires. And

And beſides this; Ought it not to pleaſe us that God will take any courſe to cure us of our diſeaſes? That which you think is a ſickneſs, may be but a means to prevent ſome worſe diſtemper, which he diſcerns, though you cannot, to be a growing. He ſees that one man will grow vain, and boaſt himſelf of theſe Joyes, not having an heart able to bear the weight of Divine Favours. Another he ſees will proceed to over-much confidence of his good eſtate by reaſon of theſe conſolations, and lay a greater weight upon them than they can bear. And as for a third, he ſees perhaps ſome little pride peeping up in his ſoul, and that he is ready from hence to ſet an higher eſteem upon himſelf than other folks. Nay, there may be great danger leſt many ſouls ſhould totally putrifie if they were alwayes fed with theſe ſweets, and therefore he thinks it beſt to give them ſome myrrhe, by the bitterneſs of which to perſerve them from corruption. They might be ſo greedy of theſe things, as to mind them more than their duty; and for that cauſe it is beſt to take them away, that they may be ſenſible there are others matters of greater moment and neceſſity. But if none of theſe dangers ſhould be ſuppoſed, will we not give God leave to exerciſe out Faith and Love, and make a tryal of the ſincerity and ſtrength of thoſe Graces in what way he pleaſes? He would know perchance whether we will build our confidence upon himſelf, and upon his Promiſes, rather than on ſenſe; and whether we will follow after him upon the ſame account, though we have no preſent ſenſible attractive. And who can take it ill that he makes ſuch a proof of us, ſeeing we do it every day our ſelves to others; whoſe friendſhip we value not if they court us only when we are beſtowing gifts and benefits upon them?

But

But if you think that this deprivation of Joy is a punishment for some fault which you have committed, and that it is a token he hath sent you a bill of divorce and separated you from him; you are much to blame in suffering your soul to make such a rash conclusion. Perhaps you have deserved to be chid for some fault, but will you presently fancy that your Father intends to disinherit you? Is it his manner to forsake and run away from us when we chance to stumble, and not rather to come and lift us up, and bid us take more heed to our selves? I never thought he loved us so little: and methinks it ill comports with the notion of a *Father*, to represent him so severe. It is very necessary indeed that you should weigh your faults, and confess them sorrowfully, and mend them speedily; but I can never think it is pleasing to him that you should be so dismayed at them and afflicted for them, as to imagine he will cast you off and never look upon you more. No, I believe rather he esteems this a greater dis-service to him, than the very fault it self; because it keeps us from mending what is amiss, and makes us so feeble, that we are apt to offend in some kind or other again. To say nothing of the dishonour it is to his Goodness, and the great scandal it gives to others, who will be loth to enter into the service of that Master, whom they think it impossible to please. But then if under the pretence of humbling your self, you shall make a sin that is no bigger than a grain of Mustard-seed, as great as an Elephant, I beseech you what service do you therein to your Lord? And yet this stone many are apt to stumble at, and that so oft, that in time they fancy a great sin there, where indeed one can find none at all.

Do you think our Saviour will conn you any thanks for aggravating your offences to this height, or accuſing your ſelf when there is no guilt? Is there nothing for him to pardon unleſs you make ſome faults, or bring him a great mountain to cover and hide with his love? Let me tell you, my dear Brother, that this is a part of your miſtakes and a cauſe that you and Joy are no better acquainted. You imagine that you have done Nothing, and complain of ſuch dulneſs as if you had ſtood ſtill ever ſince I ſaw you; when as you have made a very fair progreſs, and in ſome things you ſee have overtaken my ſelf. And then on the contrary, you groan under the ſenſe of an heavy guilt: when as you did but neglect a Free-will offering, and was kept from a duty to which you had then no tye, but what you received from your own hands. You are apt I ſee to overwork your ſoul, and to impoſe too great burdens upon its back. Which when you are not ſo well able to bear, as ſometimes you find your ſelf, you are apt to think it a great fault if you take ſome eaſe: when as in truth it is your duty, then to omit thoſe tasks you have enjoyn'd your ſelf, that you may not neglect thoſe duties which are required by our Saviour. Come, come, my friend, if theſe things be all that trouble you, my life for yours, you ſhall do well enough. Let but my advice be followed, though at firſt it ſhould be with unwillingneſs; and take my word you ſhall fare the better for it in your after-courſe. And firſt I muſt not have you lay more loads upon your ſelf than Chriſt hath done; nor oblige your ſelf without the liberty of a diſpenſation to ſo many hours of Prayer and Reading every day. Let it ſuffice, to do what you can, all other things being duly conſidered that require your attendance.

Next,

Next, I muſt forbid you to make ſo much haſte to perfection. A ſoft pace goes far. Do not tire your ſpirits by your ſpeed, but go on ſo fairly and leiſurely, that you may hold out. And then likewiſe let me not hear any more that you exhauſt your natural ſtrength and weary your very body with much Faſting, unſeaſonable abſtinence, long prayers, or ſuch like things, which had better be let alone, than procure ſo much miſchief as I have ſeen them do. And remember I beſeech you that Leſſon, which I think was taught you before this journey, That you bind not your ſelf alwayes to one way of Prayer or Meditation, nor confine your ſoul to one exerciſe only at the hours of retiremeat, but chuſe that which ſhall like you beſt, and wherein you can proceed with the greateſt freedom and delight. Beſides, I perceive you have forgot another of my Leſſons, which was to make uſe of ſome innocent Recreations and harmleſs paſtimes as you went along. And therefore what I did but then adviſe, let me now enjoyn, that you give your ſelf ſometimes a little divertiſement from more ſerious imployments. And truly if you ſhould ſay, as I know ſome do, that it is not for want of theſe Joyes that you complain, but becauſe you can neither underſtand nor taſte the goodneſs of Divine truths, this laſt advice is one of the moſt uſeful that I can give you for the remedying of that melancholly dulneſs. All that I ſhall add is only this, that you would have patience and you ſhall ſee the good temper wherein you were, return of it ſelf, as it went away without your conſent.

Indeed ſaid the Pilgrim (who all this time had been very ſilent) I am very ſenſible that I have loſt a great many of your good counſels, or elſe I ſhould not have

been ſo bad as here you find me. And I take it for a ſingular favour that *Jeſus* hath done me in ſending you again hither, to rub up my memory and to faſten thoſe things in my mind which hung there too looſe before. I muſt not forget likewiſe to acknowledge my new obligations to you, from whom I have now received not only ſo large, but ſo plain and familiar an anſwer to my doubt. And truly you do very prudently and charitably to lay your commands upon me to be more obſervant of your words hereafter; for if I ſhould not preſerve them, I ſee I am loſt my ſelf, and that in their ſafty is my ſecurity.———

Here the good Father perceiving he had given him ſome ſatisfaction could not but interrupt his ſpeech, and being filled with pitty, and love, and joy, and wonderment altogether, burſt out into theſe expreſſions of them.

Now bleſſed be Jeſus who hath brought me to you ſo opportunely. O magnifie the Lord with me, and let us exalt his name together. *We can never admire thee enough O ſweet Jeſus, who art wont ſo ſeaſonably to interpoſe thy power to ſave us, when we have loſt our ſelves. Whither ſhould we ſtray, didſt not thou ſo graciouſly ſeek us? What would become of us didſt not thou ſo lovingly hold us in thy hand, and reſolve that none ſhall pluck us from thee? We are aſtoniſht at the vaſtneſs of thy wiſdom. Thy Goodneſs is unfathomable, elſe we ſhould have ſunk long before this beyond the depth of it. When we wander, thou followeſt us and calleſt us back. When we fall, thou runneſt to us and lifteſt us up. When we are diſcouraged, thou art the ſtrength of our fainting ſpirits and ſpeakeſt comfortably to our hearts. Yea, by the rareneſs of thy heavenly*

venly arts thou turneſt our deepeſt ſorrows, into the greateſt occaſions of exceſſive joyes. And there where we thought to find nothing but trouble and heavineſs, thou makeſt gladneſs and light to ſpring up unto us. O how unſearchable are thy wayes, who meeteſt us when we are out of the way! O how unſearchable is thy Mercy, which cureth us by that which we love, even when we are doing that which thou doſt not love! We cannot but preſent thee with the beſt of our acknowledgements, who are ſo happily together here, not by our own, but thy Providence. We cannot do leſs than bind our ſelves together to thine Altar, and offer all we have as a ſacrifice of Praiſe unto thee. And have us ſtill, O Lord, in thy care. Let thy good Spirit alway go along with us as our Guide. And let thy good Angels never fail to be our Guardians. Uphold our goings in thy paths, and ſuffer not our feet any more to ſlide. Hold thou us up and we ſhall be ſafe: and we will have reſpect continually unto thy Statutes. *So will we bleſs thy name at all times; thy praiſe ſhall be continually in our mouths. In the Courts of thine Houſe we will praiſe thee; yea, in the midſt of thee, O* Jeruſalem, *will we ſing eternal praiſes.* Hallelujah.

I thank you moſt heartily, ſaid the Pilgrim (when the other had ended this acknowledgement) for theſe good thoughts you have breathed into me. I feel my ſelf as if a new ſoul did inform me: and my Spirit doth not ſo much return, as another more divine ſeems to enter into me and invigorate all my faculties with an higher degree of ſtrength and courage. Sure, if you would be alwayes with me, I ſhould never miſcarry, no nor grow dull and lumpiſh any more. May I not beg that favour of you to take me under your wings? Is it too great an happineſs for me to ask, that you would

become ſo much my Friend, as to take a particular care of me, and let me travell in your company? I can never expect ſo much ſecurity and ſo much comfort both together as under your conduct; and therefore if I ſhall not be too great a burden, carry me along, I beſeech you, with you, and let me never be left, as I was, alone without your ſociety. You were pleaſed to compare me to another *Hercules*, becauſe of ſome reſolution which you diſcerned in me. But let me tell you Sir, that together with the joy you have made to return, I have recovered alſo the memory of ſo much of the ſmall learning of my younger dayes, as to know that while *Hercules* was cutting off the heads of *Hydra*, there was one *Iaolus* ready at hand to apply fire to them, to hinder their ſpringing up again. It ſeems this great perſon was not ſtrong enough without one to back him. He durſt not travell through the World, unleſs he took a companion with him. I never heard of any Worthy that had not ſome Genius or other to aſſiſt him, and the ſociety alſo of ſome friend to ſecond his undertakings. Do not expect then from me that I ſhould be more than a Miracle. Do not blame me that I cannot be ſo hardy, as to travel any further alone toward *Jeruſalem*. Though I ſhould call for all the ſupports and aids that my courage can give me, yet I muſt be beholden to the help of ſome aſſociate in my labours. And O that it might be my lot to fall into your company, or cuſtody rather; for I ſhall acknowledge you for a kind of Tutelar Angel, a good familiar ſpirit; and receive you as the richeſt preſent that Heaven could have made me. I do not beg you ſee a friendſhip of you that ſhall ſerve only to paſs away the time, and deceive the tedioufneſs of being alone, but ſuch an one as with the pleaſure will bring me in an

ineſti-

ineſtimable gain. Do not deny me therefore either that pleaſure which I hope will not diſpleaſe your ſelf; or that profit, which will do you no hurt. Make me rich, ſince you will not thereby become the poorer. Impart an happineſs to me, which will not abate any thing of your own repoſe. And truly Sir, I do not know whether Heaven have not deſigned you for that end; and given you a frame of nature ſo fit for conjunction with mine, that both together will make one perfect man. You ſee how earneſt and violent I am; and I am very ſenſible of your great ſobriety and diſcretion. Now I have ſomewhere read that a friendſhip between two perſons thus diſpoſed, is like the Marriage of Iron and Steel, where the one gives toughneſs, and the other edge. Let us joyn then our hands and our hearts together, if you do not think me unworthy of ſuch an honour. Let this be our Wedding-day: and from henceforth take me for your inſeparable Companion.

To this unexpected ſuit, the good Father made a reply to this effect. Though it be a great thing which you require, yet I would have you think that Love eſteems it a very ſmall matter to give. I have called you often, *My Friend*, already; and ſince you will have it more than a term of civility or common affection, I ought not to be leſs forward than your ſelf to advance it unto a more noble ſignification. I have no cauſe at all to ſuſpect you of the vanity of Courtſhip and Complement; and therefore I will be ſo preſumptuous as to believe you have conceived for me an affection ſo high as that you expreſs, provided you will alſo acknowledge the great paſſion which I have for your ſervice. It ſeems ſo ſtrong an obligation upon me,

for

for a perſon of your deſert to think of giving me his heart, that I cannot think it Juſtice to keep mine any longer, but only under the notion of another mans goods. There are many perſons, I confeſs, to whom I am bound by other obligations to give my adviſe, and the welfare of whoſe ſouls I am to attend; which might make me unwilling to hearken to this deſire of yours, and engage my ſelf in ſo weighty a charge. But ſince I diſcern a more than ordinary Love in your breaſt towards me, and ſince I am touched with a reciprocal affection, and (which is more) do feel a certain inclination towards you above all others: I cannot contain my ſelf, but I muſt agree to your motion. It is true indeed, we are engaged to love all men, and our Charity ought to be as diffuſive as the Sun-beams; but yet I am of the mind that ſome may challenge a more peculiar portion of it than other of their neighbours. For I obſerve that the Sun it ſelf is more fond of ſome plants than it is of the reſt; ſo that we ſee one of his Favourites turns its face about according to his motion, that it may not miſs of his ſalutes: and another, they ſay, which liſts up its head above water when he ariſes, is wont to ſink down again at his ſetting: as if it would then hide it ſelf, and ſecretly bewail his abſence. I call to remembrance alſo that God himſelf had his *Peculiar People*; and that even among them, there were ſome choſen perſons to whom he communicated more of his ſecrets. When his own Son appeared to men with the greateſt kindneſs towards them, yet then I ſee he had ſome ſelect ſouls who were nearer to him than any other. And beſides the *Seventy Two* Diſciples who were particularly devoted to his ſervice; he made choice of *Twelve Men* to be intruſted more immediately with all the Myſteries of his Kingdom.

dom. And me-thinks theſe *Twelve* did not equally ſtand in his favour, but there was ſome difference which he made in his eſteem of them. For I obſerve that there were *Three* who were cull'd out to be witneſſes of his Glory, and before whom he was tranſfigured on the Holy Mount, when all the reſt were left with the multitude below. Nay, and of theſe *Three* there was *One* called the Beloved Diſciple, and became his more boſome friend than either of the other two. And therefore ſince the Saviour of the World, that great Mirror of all Vertues, had his inclinations and particular friendſhips; I will not fear to follow ſo great a preſident. After an example of ſuch high Authority, I doubt not to contract a nearer and ſtricter Amity with one than all the reſt of my acquaintance. And ſince the ſame Saviour will have you to be my correſpondent in ſo dear a Love (as I gueſs both by his ſending now ſo ſeaſonably for your relief, and alſo by the ſudden change which your very language tells me my diſcourſe hath wrought in your ſoul) I ſhall gladly receive you with the greateſt paſſion into my imbraces, and hereafter become your perpetual Companion, as well as your Director and Guide.

CAP.

CAP. XXVIII.

Of the Neceſſity of Friendſhip. Of faithful Counſel. How the Pilgrim doubted whether there was ſuch a place as Jeruſalem. *The ſatisfaction which his Friend gave him in this particular. As alſo the comfort he adminiſtred to him in a great ſickneſs.*

NOw the poor mans heart was filled with an inexpreſſible Joy, and he could ſcarce travel for a while by reaſon of this paſſion which was as troubleſome to him, as the contrary had been before. But having at laſt overcome the exceſs of it and diſſembled it alſo while it ſtaid as well as he could, left his Friend ſhould think he was made up of nothing but contrariety and inconſtancy: On they went very merrily, ſinging ſeveral Hymns which they had learnt, for divers miles together. When they were ended, they fell into a very pleaſant diſcourſe about Heavenly Poetry. And the good Father did highly extoll thoſe Divine Souls, who had converted the *Muſes*, and of Courteſans and leud Strumpets made them turn Religious and Saintly Creatures. Surely, ſaid he, it was a brave and noble Act to reclaim them from ſuch a debauched life as they had a long time lead. It was a piece of very eminent ſervice to the world, to reform their impure ſpeech, and teach them the language of Angels. If there were a greater number of ſuch inſpired minds one would think they ſhould convert the whole World, by pleaſing and inſtructing it both together.

After

After he had proceeded for ſome time in this ſtrain, the young *Pilgrim* took occaſion from thence to diſcourſe of the Harmony that is between ſome ſouls, and the ſweet conſent of two equal and well-proportioned hearts, which he thought were able to interchange the greateſt felicities in the World. I have heard indeed, ſaid he, that it was the opinion of ſome of the antient Sages, that a wiſe man ſtands in need of no body but himſelf, and that whoſoever is without him, is not at all needful to him. But ſure theſe were peeviſh and moroſe people, whom I cannot but condemn as guilty of one of the moſt dangerous Schiſms in the World. He was far wiſer, I think, that ſaid; *If we look on men in general, they do not ſeem ſo much a great many ſeveral intire bodies, as ſo many divided parts which Society reunites*: I muſt needs confeſs, for my own part, that I feel my ſelf but half a man without a friend. I cannot but place him in the number of neceſſary, and not only of delightful things. It is the prerogative of God to need none but himſelf It is too much for us to live alone, who incloſe ſo ſmall a portion of wiſdome and ſtrength within our Beings. I doe not reckon my ſelf ſafe without your company. My felicity would be imperfect if you did not compleat it. I dare not ſo much as truſt my own thoughts unleſs you approve them; nor follow my own counſels unleſs you allow them.

And here he began to ſpeak of the neceſſity of faithful counſel, and that it was not to be procured without a friend. For though we love our ſelves never ſo well, yet a friend will be leſs treacherous to us, than we ſhall be to our ſelves. This brought to mind a Comment which was made by a wiſer man than any of thoſe

ſullen pieces of gravity before-named, upon that old obſcure ſaying; *Dry light is ever the beſt.* Certain it is, ſaith he, That the Light which a man receives by counſel from another faithful perſon, is dryer and purer than that which cometh from his own underſtanding and Judgement. For as that which he receives is ſeparate from all intereſt, ſo that which he gives himſelf is commonly infuſed and drenched in his Cuſtoms and Affections. So that there is as much difference between the counſel of a friend, and that which a man beſtows on himſelf, as between the counſel of a friend and of a flatterer, For there is no ſuch flatterer as in a mans ſelf; and there is no ſuch remedy againſt the flattery of a mans ſelf, as the liberty of a friend. And, as one thing uſually draws on another, this brought to his thoughts a handſome diſcourſe of another perſon whom he had met withall, which very well illuſtrated the reaſon of it; and was to this effect. Every man, we ſay is neareſt to himſelf; but yet he is too near to be his own Counſellor in things which concern himſelf. There is not ſpace enough between both, wherein to debate the counſel which is given, and which is received. He cannot hinder thoſe two Reaſons which deliberate in him from confounding themſelves in communication; for that which propoſeth is too much mixt with that which concludes. He can find no place free within to weigh his Reaſons. But he propoſes thoſe which will favour his own humour, and then he inclines unto them, becauſe they are his own. He who counſels therefore muſt be another perſon diſtinct from him who is counſelled, The objects muſt be ſet at a proportionable diſtance from thoſe faculties which judge of them. And as the moſt quick-ſighted can never ſee themſelves; ſo the greateſt wits

wits want perſpicacity in things that reſpect their own intereſt.

In ſuch delightful and uſeful talk as this they beguiled the time, and ſhortned the length of the wayes. And it was no ſmall contentment, you may well think, to the good old man, that he was poſſeſſed of ſuch a friend who could refreſh him with his apt diſcourſes, and give as well as receive inſtruction. But though the young Pilgrim was a perſon of ſuch competent abilities, and had ſo good a friend as this to aſſiſt him, imagining alſo when the firſt contract was made between them, that he ſhould now be no more diſturbed; yet he was not without ſome melancholy thoughts at certain ſeaſons, of which this, as I remember, was the chief. They two being talking one day about the Pleaſures of *Jeruſalem*, and the great happineſs they ſhould enjoy at their arrival there, which ought to ſweeten by its expectation all the difficulties of the way; he askt his companion with a very ſad and deſponding countenance, if it might not admit of ſome diſpute whether there was ſuch a place or no, and how he would prove the exiſtence of it.

At which Queſtion, becauſe he ſeemed to make a real doubt, the Father gave a very great ſtart, and ſaid with a more than ordinary vehemence: What? Are we now to begin again, and do you remain unſatisfied of that which was the firſt thing you learnt? What was it that made you ſtir one foot in this Journey, if you were not perſwaded you ſhould come to *Jeruſalem*? Or how came you to hold out thus long, and that you did not tyre many moneths ago? And did you not once, when you were tempted by ſome

idle perſons to disbelieve it; reject with anger all their frivolous allegations? Good God! What a thing is the Soul of man? How weak and infirm is our nature? How fickle and uncertain are our moſt ſerious thoughts? And what a great patience is it that we exerciſe every day? Surely if thy Love were not wider than the Circle of Heaven, we ſhould throw our ſelves out of the compaſs of it.---Say no more, ſaid the other (who here interrupted his ſpeech) for I am very ſenſible of the truth of what you affirm. The ſoul of man is an object very worthy of your pitty, and whoſe ſtate can never be ſufficiently deplored. Nor do I know any Soul that deſerves it more than mine, which is made, it ſeems, to exerciſe your patience as well as Gods. We cannot help it, I think (ſo ſhort and forgetful are our Thoughts) but we muſt go backward and forward. Sometimes we are confident, and ſometimes we are doubtful. Now we are merry, and preſently we are ſad even becauſe we were merry. Nothing will ſhake us in this temper, but in another a leaf or a feather will make us turn aſide. But do not, I beſeech you, upbraid unto me this miſery, which rather implores your charity to find a cure for it.

Well then, ſaid the other in compliance with your neceſſity, let us ſtep back a little (which I hope will not prove a very great hinderance to us) and let us ſearch if we have fooliſhly undertaken this Journey to *Jeruſalem*. So he led him by the hand to a certain friends houſe which they had not left much behind, and there (without accepting of any refection which was offered to them) preſently called for a certain Book which was full of Mapps attended with Diſcourſes of ſeveral Countreys: in one of which was a deſcription

deſcription of the promiſed Land and the famous City *Jeruſalem*. And that he might be aſſured of the faithfulneſs of it, he bid him caſt his eye to the bottom, and there he ſhould find the name of the man that was the Author of thoſe fair Tables: and who ſhould that be, but *Jeſus*, together with a ſervant of his St. *Paul* who finiſhed by his direction what his Maſter had begun. There he found that the former of theſe perſons profeſſed that he came from Heaven, which he proved alſo by many Arguments of Divine Authority: and the latter that he was caught up into Paradiſe and the third Heavens, where he had a perception of ſuch things as could not be painted in thoſe Papers. And then turning over ſeveral leaves that treated of this Countrey: he ſhewed him ſuch an exact Deſcription of the Situation and Nature of the place. of the Quality of the Inhabitants, of the imployments, wherein they are ingaged, of the Fruits of the Soil, of the Way that led to it, of the travels of ſeveral perſons that had gone thither, of the return of one of them (even *Jeſus* himſelf) upon ſeveral occaſions into this World, and of the deſcent of Angels which aſſured men of it, together with the teſtimony of many undeniable Witneſſes (all ſervants of Jeſus) concerning the truth of theſe things, whom he alſo there examined over again before him; that he was aſhamed of his incredulity and bluſht to think that he had given him this new trouble. But above all, the Good man ſhew'd him that *Jeſus* by his laſt Will and Teſtament had made over an inheritance in *Jeruſalem* to all his faithful Followers. And that he had ſealed and ratified this Will with his own deareſt blood. And that God had ſet to it his Seal alſo, by raiſing him from the dead and giving him Glory at his own right hand. And that this was demonſtrated

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and that Deed of Christ further established, by the sending of the Holy Ghost upon the Apostles and those to whom they Preached. For this made it evident, said he, that *Jesus* is Crowned King in *Jerusalem*; from whence he sent these Royal gifts to men, and it is the *earnest of our inheritance; and by it we are sealed to the day of Redemption.* All which, and much more, for his further satisfaction, and better remembrance, he afterward got one to comprise in a little Book; wherein was shown that *This is the record which God hath given of his Son, that in him we have eternal life.* It would make my relation too long if I should transcribe that Treatise, which is also come to my hands; and therefore I shall only acquaint you with the conclusion of their discourse on this argument, which was to this purpose And now, said the Father, if you call in question the credit of this Story concerning *Jesus*, because you never saw him; I would wish you to take heed lest you be a teacher of Rebellion, and learn men to justifie Sedition against their lawful Soveraign, For if we must entertain nothing but what we our selves see; then the Rabble may do well to say; they have no King, because they never saw his face; nor hath he yet gone his Progress among them: and that there are no Laws that oblige them, because they were not present when they were enacted, nor heard His Majesty say, *The King will*, or that he consented to them. For my part I cannot see less reason to believe, that our Lord was miraculously conceived, ushered into the World by a Star, and the shouts of the Heavenly Hosts, annointed with the Holy Ghost at his Baptism, transfigured on the holy Mount, confessed by Devils, acknowledged by Angels, justified by Miracles, raised from the Dead, and taken up to Glory; than our children

children will have to believe that our preſent Sovereign after a long baniſhment was ſuddenly reſtored to his Throne, that he entred his Royal City on ſuch a day with the joyfull acclamations of all his people; that he rode in Triumph, and was ſolemnly Crowned the year following; and that the Book containing a deſcription of the Magnificent Ceremonies of that day, gives a true and juſt account of them. They that would perſwade you to doubt of the truth of the holy Writings, which convey the notice of thoſe great things to you, and whereby you hold all the hopes you have of happineſs at *Jeruſalem*; may in time think their wits ſo fine as to go about to prove that the *Great Charter* of *England* is but a forged Deed, that all the Liberties you think you have are but the Idols of your own brain, or that the whole Writing by factious ſpirits hath been corrupted and altered at their pleaſure. And if you ſhould ſay, that there are ſo many Arguments to ſtop their mouths that they will be aſhamed of ſuch fooliſh talk; for Kings have ſealed it, and Parliaments confirm'd it, and all Engliſh men have a long time aſſerted it; you will find your ſelf much miſtaken, and ſee that theſe allegations are not conſiderable with ſuch diſputers. For ſo have theſe holy books (as I eſteem them) been ever received for the Apoſtolical Writings, none could ever prove them guilty of any impoſture; nor do their greateſt enemies charge them with the crime of reporting falſe Miracles; yea, the Jews acknowledge them to have been wrought, and Heathen writers have ſet their hands to ſome things of no mean account; and yet theſe are not ſufficient with ſuch men to prove them true becauſe they did not ſtand at the Apoſtles elbows when they were penned and ſent abroad into the World. And therefore what is

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in the confeſſion of all *England* worth to prove your Liberties; ſince the confeſſion of the whole Chriſtian World for ſo many ages is not worth a ſtraw with them to prove theſe Writings? If they will not let you have a *Jeſus* becauſe they did not ſee him; why ſhould they ſuffer you to enjoy any other things which they can take away upon the ſame pretence? But if they will permit you to enjoy the benefit of any antient Deeds, when nothing can be juſtly excepted againſt them; then we hope that it is lawful to call the Goſpel (as one of the Antients doth) *our new conveyance* whereby Jeſus hath ſetled upon us an everlaſting inheritance in the Heavenly Country, of far greater value than that which the *Iſraelites* by Vertue of the old writings poſſeſſed in the earthly.

Here the young Traveller pluckt him by the ſleeve beſeeching him to make no longer ſtay in that place, for, ſaid he, you have diſſipated all my clouds already, and I am fully perſwaded that there is ſuch a City as *Jeruſalem*. Though I doubted a little of it, yet let me not be ſuſpected of Infidelity. I proteſt to you that I bear ſuch a reverend regard to theſe Writings which you have laid before me, that I would rather loſe all the goods I have in the World than part with them. I have a long time held them ſo ſacred that they have been my comforters in all my troubles, and the Songs of my Pilgrimage. At this very moment I carry them about me and ſhall hereafter ſet a greater value on them; for what I have held by Cuſtome I ſhall now hold by reaſon, and be able to render an account to thoſe that ask of the Hope that is in me. Let us go on Sir I intreat you without any further diſpute, and howſoever negligent I have been in former times I am reſolved

ſolved hereafter to read this Holy Book with more attention of Mind: and to procure thereby that this ſhort ſtay may not make me come a whit the later to my journeys end.

It is very well done, ſaid the Father, that you have provided your ſelf with ſo neceſſary a companion as that Book is: which might ſerve to direct yon without me, but that I ſee you are not ſufficiently acquainted with the language of it. When you read of the *Witneſs of the Spirit*, it's like you waited for ſome immediate aſſurance of the truth of theſe writings. And when you heard them ſpeak of our being *ſealed with the holy ſpirit of promiſe*, you lookt for an inſpiration, and expected to be ſtampt and impreſſed with a certain perſwaſion of their Authority. Which is as much as to ſay, that you deſired to be indued with a confidence, which as it ſtood upon no ground, ſo might be ſhaken without any cauſe at all. But I pray you hereafter to be as good as your word, applying your mind more vigorouſly to comprehend the ſenſe of what you read; and where you doubt of any thing, repair to me, that I may aſſiſt your Underſtanding. And above all things let me once for all adviſe you to uſe all means to ſtrengthen your faith concerning the other Life, and to aſſure your ſelf upon ſuch evidence as I have given you, that *Jeſus* is gone to *Jeruſalem*, and there expects your coming to him. Do but firmly perſwade your heart of this, and keep it in your mind, and then I ſhall think it as impoſſible for you to grow weary, as for the Sun to ſtand ſtill; and as impoſſible you ſhould miſcarry, as that the Sun ſhould fall from his Orb.

After he had received a promiſe from him, that he would do his endeavour to make his Soul more ſenſible of this weighty thing: they buckled themſelves afreſh to their march. And never did the young man travel ſo luſtily as now; for he had gathered much ſtrength by his doubting; and thought he felt himſelf attracted and haled towards Heaven by the glory of it which now ſhone upon him; juſt as the Loadſtone draws Iron to it, and makes it skip into its boſom. If I ſhould ſay that he ran now rather than went, I ſhould miſreport the fervours wherein he felt himſelf; which indeed furniſhed him with Wings, and made him not ſo much to run, as fly towards the Holy City of God. He was all aiery, and ſeemed not to touch the earth with his feet: and as for his own Fleſh, he had ſo many Spirits, that it was no more a Burden to him than the Feathers are to a Bird, which rather help than hinder it in its flight. But yet (ſo mutable is this Body of ours) he had not flown very long, being aſsiſted by every thing that he ſaw, or heard, or met withall, before he was made ſenſible that he was cloathed with a greater weight of Fleſh than he imagined; and that this Globe of Earth had a greater power over him than he was willing to believe. For he was ſeiſed with ſuch a violent ſickneſs, and felt his blood in ſuch a boiling heat, that he thought now he was not in the Air, but at the beſt in a thick cloud of ſtinking vapours which almoſt choaked his Vital ſpirits. He had not mounted up to ſo high a pitch before, but he fancied now that he was ſunk as low; and that the Terreſtrial parts prevailed, if not far more, yet as much as the Aerial had lately done. Very often he laboured to heave up himſelf; and left no means unattempted to ſoar aloft as he was wont,

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but all in vain, for he was ſo oppreſſed and over-loaded with that ſluggiſh matter which now flowed through his whole Body, that he could ſcarce fetch his breath, unleſs it were in ſighs and groans at the alteration which he ſuffered. Juſt as a veſſel of good Wine which now being ſweet and pleaſant, is rendred ere long acid and ungrateful to our palate, by the aſcent and flowing of thoſe ſaline particles which before were thruſt down or put aſide: So was his Spirit ſowred and rendred unacceptable to himſelf, by the floating again of thoſe ill humours, which he hoped had been buried in their graves, never to riſe and diſturb him any more.

It would be both too tedious and too ſad, to relate all the affliction which he endured from his dejected thoughts; And I ſhall rather chuſe to tell you how his companion addreſſed himſelf to his Cure, whereby you will underſtand ſufficiently the nature of his diſeaſe. I am ſorry to ſee you thus ill (ſaid his kinde Phyſitian when he firſt came to him) but it is no more than I expected; and it would not much trouble me, if I did not find your mind more diſordered than your body. I will not add ſo much to your pain, as to bid you tell me what it is that troubles you; for I am not ſo unacquainted with theſe diſtempers, but that I perceive the ſymptomes of a mind much grieved, becauſe it cannot think of *Jeſus* and *Jeruſalem* with the ſame freedom and pleaſure, that it did not long ago. This I eaſily ſee is the ſickneſs you labour under; and ſetting aſide the anguiſh which this creates, I do not believe you have any reaſon to complain. But I pray you, my Dear Brother, do you not think of our Lord very much, when you are Patient and quietly reſigned

to his Will in every thing? Are you not much in his company when you take up your Croſs with a meek Spirit, ſaying, Not my will, but thine be done? For what was *Jeſus*, but a great Example of Patience and humble ſubmiſſion to the pleaſure of God throughout the whole courſe of his Life? Why doe you then place the contentment of your heart in being able to pray with your wonted intention, and to contemplate Divine things with ſuch a clearneſs as when you were in the pure sky; and not rather in accompliſhing the Will of our Lord, who knows what place is beſt for us, and what condition will moſt certainly conduce to our Good? Let me ask you, is not this ſickneſs now come upon you by his appointment, and ſent by the direction of his wiſe providence? Do you not think it to be his will, that the time which not long ago was ſpent in praying, ſhould now be ſpent in vomiting? Let it be ſo then (as a good man was wont to ſay) and let us not mutter at it: but ſee you take more pleaſure in this that he is pleaſed, than if you poſſeſſed Heaven and Earth. And ſuppoſe this be a puniſhment for ſome offence, and that now he chaſtiſes ſome inordinate deſire; for I diſcern, me-thinks, an indication of ſome ſuch ſcruple that moleſts your thoughts: what have you more to do in that caſe but to be thankfull, and to caſt your ſelf at his feet, deſiring both correction and forgiveneſs. To be thankfull I ſay, becauſe we are much beholden to him, that he will put himſelf to the trouble of finding out means of our amendment. Nay, ſome pious men have thought that to be corrected by the hand of ſuch a Father, and with ſo much love, doth put us rather into a need of Humility for the moderating our Joy which we ſhall

be apt to conceive in his Charity towards us, than of the Vertue of Patience whereby to endure the puniſhment that he layes upon us. For is it not a great favour that he will look after us? Is it not a mark of his eſteem that he thinks it worth his pains to uſe his Rod to reclaim us? And would you have him be ſo fond as to let you proceed to commit thoſe faults, which he knows will utterly ſpoil you? Should he love you if he did forbear his ſtripes, when he ſees there is great need of ſuch ſharp inſtruments to reform you? Or do you think he delights to afflict, and takes a greater pleaſure to hear you cry and roar under his hand, than to hear you ſing and rejoyce in his arms? It is unchriſtian to impute unto him ſuch Cruelty. You cannot without impiety imagine, either that he will not chaſtiſe his children in order to make them ceaſe to offend; or that he will not grant a pardon when they humbly bow their wills to his, and ask it of him. No queſtion he will do both when cauſe requires; and though ſometimes he gives a pardon without any correction, yet never the correction without an intent to pardon. Lye ſtill therefore under his Fatherly hand, and then I aſſure you there is greater reaſon both to be thankfull, and alſo to expect a pardon; becauſe you are much amended when your own will is ſo broken, that you can ſubmit to any of his Rods.

But here I muſt not forget to admoniſh you of one thing which I have ſomewhere read in the advices of a grave perſon, which is; To take great heed that your fleſh do not deceive and cheat you with its diſſimulations while you are in this ſtate; endeavouring to ſlubber over negligence under the pretext of, *I cannot do any more.* It is true, we are not tyed to that which

which we cannot do; but yet the flesh will sometimes juggle and complain of impotence, when there is nothing hinders us but only sloth. Here you must look upon your self with a great many eyes; you must become your own spy, and narrowly watch the most secret motions of your heart. For this *Eve* that is within us, is so desirous to be cherished and pleased, to be walking up and down the Garden, and to be eating of the forbidden fruit; that she wants not a thousand inventions to make us believe that her demands do not extend to superfluities, but only to things necessary for us; that she doth not desire ease and pleasure so much as rest from hard labours; and she is in a mighty chase if we will not give a perfect credit to her. She perswades us sometime that we are much weaker than in truth we can affirm our selves to be: She tells us that we cannot with safety think of any thing else but her, and is not willing to let us make a tryal: She bids us attend only to her quiet and satisfaction, and not suffer the mind to disturb her repose at all: And the more we humour and gratifie her desires, the more still she bemoans her self to move our pitty towards her. It concerns us therefore to be carefull in observing what good it is that we can then perform without a manifest prejudice to our health, and to make provision that it be not neglected by means of the heavy complaints of lazines and sloth. Look up unto *Jesus* as often as you can. Tell him in the secrets of your soul that you heartily love him. Open your very bosome to him, and shew how desirous you are to be more conform'd unto him by this affliction. Pray him to come and ransack your heart, and to throw out of doors, whatsoever is offensive to him. Let him know that you had rather (not only be sick, but) dye a thousand times than

than not be friends with him. And ſo intreat him to take pitty upon you. Promiſe him to do whatſoever he would have you. And exhort all others of your acquaintance, that they would love and ſerve him more than you can do. And this let me add for your comfort, that ſometimes he beſtows more favours upon ſick men in their Beds, who can pray in no other manner, but by the humiliations and proſtrate ſubmiſſions of their Wills to him, than he doth upon ſome others who ſpend many hours on their bended knees in that holy exerciſe. And do not deſpair, I beſeech you, of receiving this mercy, though you think your ſelf never ſo unworthy of it, ſince it coſts him no more, but only his Will to beſtow it.

With theſe, and ſuch like Diſcourſes, the Good man entertained his friend in this ſickneſs for many dayes, which put the time into a ſpeedier pace than otherwiſe it would have paſſed away. Though he kept his Bed for ſome weeks, yet the hours did not ſeem at all tedious to him, but rather fled away as faſt, as he uſed before to do himſelf. So happy a thing it is to have a partner in our troubles, and the aſſiſtance of another ſhoulder beſide our own to bear our griefs. Good Diſcourſes are like the breath of Heaven, which when the burdned Veſſel feels, ſhe cuts her way through all the waves, and never complains of the greatneſs of her burden. Nay, they proved to him like the cool Air which refreſhes the gaſping Traveller in a hot day, making his very body feel its legs the ſooner, by the delicate touches which they gave unto his Spirit. All the Art of his Doctors, and an whole Apothecaries Shop had not been able to reſtore his conſumed fleſh ſo eaſily, and in ſuch a little ſpace of time, as theſe Soveraign

veraign Cordials which diſtilled from the Good mans lips, and were drawn, he felt, from the very bottome of his heart. I have wondred ſometimes when I conſidered the ſuddenneſs of his recovery; for though he lay ſome weeks in a feeble condition, it was becauſe he did not at firſt receive theſe Medicines; which ſo ſoon as he taſted, he became another man, and ſeemed to have a New Eſſence infuſed into him. It is no new piece of Philoſophy, but an *Axiome* older than *Hippocrates*, and which calls *Solomon* (that great Phyſician) its Father: *Heavineſs in the heart of a man maketh it ſtoop: but a good word maketh it glad.* And in another
Prov. 12. 25. place of his *Aphoriſms* we read, that *A merry heart doth good to a Medicine: but a broken ſpirit dryeth the*
17. 22 *bones.*

CAP. XXIX.

Of the trouble which the Pilgrim was in about ſome buſineſs which had layn neglected during his ſickneſs. Of his deſires after a contemplative Life. Of Solitude. The Profit of it: eſpecially at the beginning of our Chriſtian courſe. And how they that enjoy it, do not find all the ſatisfaction which they expected in it.

BEing able therefore by the good inſpirations of his friend (whoſe mouth he acknowledged was a *well*
Prov. 10. 11. *of Life*) to go about the houſe: He ſpent as much time as he was able in praiſing God, inſtructing the ſervants, and doing good to all his neighbours, not neglecting any duty which God or man required of him. But ſo it was, that having been long ſick, there were ſome neceſſary buſineſſes in which both he and his friend were

were concerned, that had layn as long as himſelf without any regard. Theſe called very importunately upon him for his attendance, and being very weighty, and requiring quick diſpatch, would not ceaſe to ſollicite more of his thoughts than he was willing to allow them. It will be of no uſe to tell you what they were, but it may be ſufficient to let you know that they were of ſuch moment that without a manifeſt wrong both to himſelf and others, he could by no means put them off, nor make them reſt contented with a cold aud ſlow management of them. And yet from hence his mind took occaſion to ſpring a new doubt, which he had not power to remove himſelf, till he had made it known to his Friend; though his affairs were not ſo urgent but that they left him a little leiſure to conſider of that which might have given him ſome ſatisfaction. For whenſoever a crowd of little occaſions throng'd in upon him, and would not be denyed his company; then he began to frown upon himſelf becauſe he did not find ſo much vacancy as his heart deſired for private Prayer and Recollection.

To this the Father ſaid (as ſoon as he had eaſed himſelf of the ſcruple by telling of it) that for his part he was very glad to find he had ſuch a vehement love for retired thoughts and ſecret converſe with God; and that he ſighed ſo much after it, as far more delightful to him than the open World and all the bravery which it hangs out to us But he told him alſo that he was to be blamed for thinking himſelf leſs pleaſing to God in what he was a doing, becauſe he was leſs pleaſing to himſelf. For, do you not know, ſaid he, that God hath bidden us ſerve our neighbour as much as we can; and that it is an idle pretence to ſay

we love God whom we never saw, if we love not our Brother whom we see continually? And hath he not placed us in a Body which must be fed, and that cannot be nourished with Thoughts and live upon Meditations; nor be supported without the labour of its own hands? Why then do you complain that it cannot be filled with a Prayer, and have its hunger satisfied with an Hymn? Perhaps it may so fall out, that a great many things shall require our service at one and the same time; and though we call not for them all together, yet they call on us and bid us mind them, or else they say that they will be gone and not wait upon our leisure. Is there any reason now to turn those things away that will not come again? or shall we trouble our selves that we have not the disposall of other mens wills, and cannot make them come to us only when we please to call them? why may we not be contented to let all necessary affairs take as much of our time as they ask, seeing God will have us so imployed? *Contented*, I say, for I did never yet forbid you to desire more time wherein to recollect your self and retire unto God; but would rather have you to wish for that, while you are forced to serve other things. He is not to be commended that is glad of a multitude of businesses, and loves (as we say) to have his hands full of the World: but yet he is no wayes deserving of our praise neither, who when his Calling thrusts it upon him, and he is got into the midst of it, is still bewailing himself and troubled at his portion. The true way to peace is, to set our hands with all diligence to the necessary works of our calling, but to set our hearts upon the more immediate service of our Lord. To do our business, whatsoever multiplicity there happen to be in it; but too long to do something

else,

elſe, if that would permit us. Yet ſtill I ſay we muſt ſo long after the Higher life, that our deſires doe not breed in us any diſguſt or impatience in the Lower; which will both make our buſineſs longer, and unfit us for our ſpiritual employments.

You remember I make no doubt of the ſtory of *Jacob*, how much he was inamoured of fair *Rachel*; but that though he ſerved ſeveral years for her, yet he was put off with the embraces of *Leah*, and forced to endure another apprentiſhip for his moſt beloved. And the reaſon of it you know is there rendred, becauſe it was not the faſhion of that Country to diſpoſe of the Younger before the Elder Siſter. I have ſometimes thought that this may not unfitly be accommodated to repreſent unto us the eſtate and condition of Pious ſouls while they are like *Iacob* in this Pilgrimage far from their Fathers houſe. They are extreemly deſirous to be wholly wedded to the fair and amiable life of Contemplation, Prayer, and conſtant paſſions of love of God. This they court and woe above all other things, hoping in a little time to obtain their ſuit and ſpend their dayes in ſuch happy enjoyments. But ſo it is, that they muſt be employed a long while otherwayes, before they can reaſonably expect to arrive at the felicity of being wholly ſequeſtred unto that Life. And ſuch is the neceſſity of this World that when we imagine we ſhall now be at perfect leiſure for it; ſome thing or other ſtill thruſts us into a different way of living. Nay the manner of this Country is ſuch, that we muſt be contented to ſerve firſt in theſe baſer employments, before we can be permitted to come to theſe nobler retirements. With this Worldly life we all begin and it is the elder of the two. Nay, moſt of

us are forced by many years labour in providing for the lower man, to procure to our ſelves a liberty of being more vacant to the ſervice of our ſouls. And it is very well, I aſſure you, if after more years than *Jacob* ſerved, God ſhall be pleaſed to bleſs us with ſuch a proportion of theſe Worldly goods, that we may repoſe our ſelves with greater quietneſs in the boſome of a more contemplative life. Then we may be allowed in compare with this beautiful *Rachel*, to hate *Leah* and all her earthly buſineſs: yea it will be expected at our hands when we are furniſhed as *Jacob* was with flocks and herds and can ſay, We have enough; that we quit the world and retreat from our ſecular affairs and betake our ſelves more intirely to the higher life. And this favour perhaps our Lord may indulge us, when we are grown a little older and ſhall be more ripe for it, but till that time let us be patient as the Patriarch was; and in hope at laſt to enjoy this ſweet, this beloved life, not ſuffer the other to ſeem at all a tedious ſtate unto us.

This diſcourſe did not a little gratifie our young Traveller, who now fancied himſelf another *Jacob*; wiſhing for nothing ſo much as to have the fair Damſel we ſpoke of given him to be his wife. And ſo much he had impreſſed his mind with the Idea of that more excellent converſation, that had it not been for the laſt words his Friend ſpake, and that he conſidered alſo it is wont to remain like *Rachel* a great while, more barren than the other; he had faln into reproaches of this *Blear-eyed* life, which makes us ſuch ſtrangers to Diviner objects, that when we behold them our eyes ſmart and grow ſore by reaſon of their ſplendor. It is too little to ſay that he loved it; for he burnt with deſire

ſire after it. When he was employed about the affairs of this life, the time ſeemed like the cold frosty nights wherein *Jacob* kept the flocks of *Laban* in the field. Then were his Sunſhine dayes, and his Heart all in an ardour of Love and Joy, when he was within doors ſecluded from the herd of the World and ſhut up with God in his Soul. If there was any heat and eagerneſs in the diſpatch of his ordinary buſineſs, it was by a reflection from theſe greater flames, which excited him to purſue that with the more agility, that he might the ſooner quit his hands of it, and be free for God.

And thus having placed his affections, I need not tell you how oft he uſed to ſteal a glance of thoſe Heavenly objects, even when he was in the midſt of ſome of his worldly occaſions. This I alwayes obſerved, that when it was left to his own choice what part he would take to manage: he would ever lay hold on that which would give moſt liberty for his thoughts, to withdraw themſelves ſometimes to better things. And having good *Jacob* ſo much in his mind, he uſed to ſay that he wondred the *Shepheards* of all other men were not moſt envied (whoſe name God hath aſſumed into his Titles) becauſe their life is ſo like to His who rules the whole World and yet enjoyes himſelf. For his part as he paſſed along in his journey and ſaw thoſe Swains with their Sheephooks in their hands, he could not for his life but fancy them to be Scepters, and the men to be ſo many petty Kings, whoſe obedient people left them nothing elſe to do but to pleaſe themſelves. O happy Soveraigns, was he wont to ſay, who have ſuch peaceable ſubjects! O Princely Souls whoſe Royalty is attended with none of thoſe enemies of Liberty, which make the Thrones of others uneaſie! There

There is none privy to what you do, but onely your ſelves. None of thoſe Ceremonies trouble you, which incumber all the actions of Kings. You live in the Kingdom of Wiſdom. Your minds are free for the nobleſt contemplations. Your Court is frequented with no flatterers. And it is not hard for you to know thoſe that love your perſons from thoſe that love your fortune. You are not enforced either to be loaded with Cares, or elſe with the reproach of being negligent. Your leiſure is far better than all the imployments which others ſeek. It is better to want with you, than to abound with all the World beſide. Your deſerts are far in my eſteem before the Glory of Princely Pallaces. And there are no chains ſo well made or ſo fairly guilded over, that could tempt me out of your Liberty.

When he had recovered himſelf out of theſe pleaſant tranſports, he oftentimes fell into a very ſober commendation of Solitude: which he uſed to call the Gate that lets into the inward World, the ſuburbs of Heaven, and the Miſtreſs of ſuch noble ſatisfactions as the Courts of Kings cannot equal. The profit of this hidden and unknown life, ſaid he, is not to be expreſſed; when obſcuring our ſelves in our own Souls we have the greater light within; and communicating ſolely with our Lord, in that one object we enjoy more than all the World, So neceſſary it is, that I find he cannot be wiſe that is not retired. He muſt be a Fool that ſhuns his own company. He thinks all things better than himſelf, who forſakes himſelf to be with them. If the World had not loſt their wits they would not thus ſlight and paſs by their own ſouls. If their taſte were not ſpoiled, they would find more Delight

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as well as more profit at home, than can be enjoyed abroad. Though peace and innocence make no great noiſe, yet their undiſturbed pleaſures yield the higheſt contentment. Their pleaſures are ſuch that it is hard for great perſons and thoſe who are much in the World to take their ſhare in them. And as for all others, ſince we muſt divide them with thoſe men whom by no means we would be like, they cannot import very much to our ſatisfaction.

A great number of other things he heaped up in praiſe of this private life, till at laſt he endeavoured to derive honour upon it from the example of our Lord who he thought was much delighted in it. For he obſerved that it was thirty years before he would frequent the World; and that after he did appear, he was wont very often to retire himſelf even from the company of his own family. And I think he had added a great deal more in this Argument, had not his Companion here interpoſed this ſudden queſtion. What then? are you ſo affected to this life as to wiſh you may be left alone? You mean belike to quit me too? and turn an Hermite to enjoy your ſelf the better, when no body ſhares in your affections. By no means, replyed the Pilgrim as haſtily: for though he is never alone who is accompanied with noble thoughts; yet I ſhould think my ſelf too much alone without your company. This Solitude doth not exclude our Friends but rather make room for them. We cannot enjoy whom we would, unleſs we retire and ſeparate our ſelves from the multitude. There we may pick and chuſe, but in the crowd men will thruſt themſelves upon us. And therefore I would be alone that I may have more of you. I would go aſide from the World,

that

that I may not be drawn ſo much from you. And indeed whatſoever profit or pleaſure there is that I fancy in this private life, they muſt needs be multiplyed by the company of a friend to whom I may impart the benefits that I receive. The moſt plentiful feaſt without a companion, is the Life of a Lion or of a Wolf. Let my fulneſs be never ſo great, I ſhall ſuffer hunger, as long as I want one of your goodneſs to taſte my happineſs with me. We were taught, I remember, at School, that Reſt in ancient times was ſtiled, *the Food of the Gods*; and therefore I have ſince thought that a retreat from buſineſs cannot but be very neceſſary for man. But as their leiſure was thought to be ſweeteſt when they enjoyed it together: ſo I conceive will my Solitude be, if you think good alſo to live alone with me. I do not fancy there are any Anchorets in the other World. There are no Deſarts in thoſe ſpaticus Plains which we ſee above. The Heavenly Natures love Society, and therefore I will not labour to be unlike them. And indeed, if I were perfectly ſhut up in my own ſoul, I could not make it ſuch an Hermitage, but that the image of you would ſtill dwell with me.

Well, ſaid the Father, I am very much beholden to you, that you would make me the Companion of your moſt ſecret pleaſures: and it layes a great obligation on me to be good, if it were but for this only; that there may be no Image imprinted on ſuch a ſoul as yours, but what is fair and lovely. It muſt be confeſſed alſo, that there is very great uſe of Solitarineſs, eſpecially in the beginnings of a New Life. Then if one ſhould ask me, What ſhall I fly? I would anſwer, as one of the Philoſophers did, Fly the multitude. For while

while a man is weak in Vertue, he is like to one that hath been long ſick; if you ſtir him from the place where he is, he grows worſe. Such a man can ſcarce return back from the world with the manners he caryed out with him. Something that he had compoſed, is put into diſorder: Some evil that he had chaſed away, comes back to him unawares: ſome good reſolution which he had formed, is loſt in a great croud of temptations: and the bad cuſtoms which he had ſhaken off, will endeavour again to renew their acquaintance. All places being full of ill examples, there is the greater danger of infection. There is none but either commends a vice, or impreſſes it on us, or ſecretly rubs us with it. And it is very hard to bear off the aſſaults of enemies, when they come in ſo great troops upon us. It is good counſell therefore at ſuch a time: Retire into your ſelf. Shut up your ſoul within doors, and let it not ſtir abroad. And truly he hath very honourable thoughts of us, who thinks us fit to bear our ſelves company. He repoſes a great confidence in us who dares truſt us to our ſelves. For there is no worſe ſociety for a man than his own, if he do not deſign to become good. Fools and mad men ought not to be left in their own hands. For as the wiſe employ their Solitude in pious counſels, and ſober advices for the good government of themſelves: ſo the wicked then meditate bad deſigns, and plot the fulfilling of naughty deſires. They whet their anger, or irritate their luſt, or brazen their foreheads to commit all villany: and what fear and ſhame concealed from the world, they bring forth then before themſelves, and prepare it to come abroad. See then what a good opinion I have conceived of you, in that I bid you not to fly your ſelf. I muſt needs take you for a man of

worthy thoughts, or elſe I ſhould not permit you to be alone. And let me tell you, that I promiſe my ſelf you will improve your own company ſo well, as to be worthy at laſt to be truſted in the open World. When your mind is well fortified, and your reſolution confirmed; the World will need ſuch a good example, to reform the evil wherewith it abounds. We are not born for our ſelves alone; but others muſt feel there is a good man ſtill remaining among them. It is fit indeed that at certain times you ſhould all your life ſequeſter your ſelf from men; ſo it be without affectation of ſingularity, or making any noiſe: but there you muſt not bury your ſelf, nor make your Cloſet a Tomb, wherein to converſe with no body but the dead. Your Light muſt ſo ſhine before men, that ſeeing your good works, they may glorifie your Father which is in Heaven. And you muſt ſhew forth the praiſes of him, who hath called you out of darkneſs into his marvellous Light. But having given you an example of both theſe in the Bleſſed *Jeſus*, I will not ſuſpect your memory of ſo much unfaithfulneſs, as to think you ſtand in need to have thoſe inſtructions repeated. I will rather pray you to let me know how you find your ſelf in thoſe retirements, and whether you meet with ſo great ſatisfaction in them as now you expect to reap.

And truly afterward he confeſſed, that making his retreat very frequently into this Soveraign Privacy, he could not alway be Maſter of thoſe brave thoughts which he imagined he ſhould have enjoyed. That life he ſaw had its imperfections, and he lookt to enjoy there thoſe delightful ſpectacles, which too often withdrew themſelves from his ſight, and could not be woo-

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ed to favour him with their continual preſence. He found that we do not yet live in the Country of Idea's and the Land of perfections: but that we dwell in lower Regions, and are forced to travel among Chimera's, and fight many times with monſtrous Imaginations. At the beſt we do but ſee the ſhadows of things; or if we gain a true Image of them, yet we muſt be content to ſit down a great way on this ſide of that excellent life, the Image of which we have conceived in our mind. The Pattern is too big for us while we are ſhut up in theſe Priſons. And to be ſo free in our thoughts and affections; it is neceſſary that we obtain a releaſe from theſe bodies. Only thus much benefit he reaped from this dear Solitude wherein he ſometimes reigned; that he was verily perſwaded he ſhould one day arrive at the Freedom and Peace of *Jeruſalem*. He could not think that his Soul ſhould awayes dwell ſo far ſhort of that happy Country, of which he had ſuch a lovely Picture in his mind. It ſeemed unreaſonable to imagine, that when all other things are ſuffered to grow to their height and utmoſt perfections; the ſpirit of man only ſhould ever remain a dwarf, or rather continue a child, and never be unlooſed from its ſwadling-bands. No, no; would he frequently ſay, I feel my Soul untying theſe Bands. It grows too great for theſe cloaths, and cannot ſuffer it ſelf to be thus confined. It aſpires to that happy State which admits of no defects, and will make me call my ſelf a Man. It longs and groans to be above it ſelf. It ſtretches its hands to reach the Perfection of Purity, and to lay hold on Eternal Life. It would fain remove from theſe ſhadows, and hopes to converſe with the very things themſelves. Oh how it ſighs to do what it now deſigns. How it breathes after the en-

joyment of that which it hath in desire? The day will come sure that shall cast no cloud about my mind, nor stir the least breath of inordinate passion in my soul. It will not be long before I be alwayes serene, and have the happiness to live in a constant tranquility and untroubled repose. The time I believe hastens when my knowledge shall be so clear, that Faith shall find no employment, and hope shall receive a discharge; and Charity shall be left alone in its full strength.

With these and other such like pleasant thoughts they entertained themselves as they travelled over many fair Plains; deceiving the length of the Miles by the variety of Discourse, and the prettiness of sundry contemplations. For the truth is, His Good Angel (as I may call him) never fail'd to put him in mind of such things as might be worthy of observation in their Journey, or might administer a profitable or innocent delight to sweeten their way. And among other things I remember that one day as they went through a certain place, which was more like a Garden than an High way, He askt him if he was not afraid of those strange Beasts in green skins, and those armed men with weapons of the same colour in their hands. At which he smiling said; though you have been conscious too much of my weakness, yet I have so much courage, as not to be affrighted at the Images of things which I see cut in hedges. You shall see how confidently I will walk naked by that Lyon, and that the Bear in the other thicket shall strike no terrour into me. And it pleases me very much to think that the trouble which my often-infirmities have given you is not so great, but that you can make your self merry with them: and I am willing to recreate you a little more

more by bragging thus of my preſent boldneſs. Indeed, ſaid the Father, you could not have well gratified me more than you do, in ſporting with that which others more moroſe would have taken for a reproach. But let us ſeriouſly I pray you conſider; Is there much more harm in many of thoſe things at which the world is wont to tremble? Do they not fly from terrible nothings, wherewith they ſee the wayes of Piety are beſet. The reproaches which tear our names in pieces like a Lyon; the bitter words which mens tongues ſhoot like arrows in our faces; nay that great Bear, Poverty which turns ſo many out of the way; What are they? If you view them and all their fellows well, you will find they are as innocent, nay as profitable too as thoſe peaceable creatures which you here behold. They are but like thoſe Bows which are made of Bayes, and can do no hurt. Or like thoſe Guns which you ſee wrought in Roſemary and Sweet-Brier, and ſuch like things, which ſhoot flowers, and dart forth Muſk. Or like thoſe Beaſts of Hyſop and Thyme which are very Medicinal to thoſe who know how to uſe them.

From hence he fell into a very grave adviſe (which he ſaid could not be too often repeated) that he ſhould not fail to give God thanks for thoſe things which went croſs unto him, as much as he was wont to do for thoſe which were moſt conformable to his deſires. He ſhew'd him how we ſtand indebted to Divine Providence not only for our Food, but for our Phyſick alſo. He made him underſtand how the contempt we meet with from men, doth purge out Pride; how Poverty cure ſour Luxury and wanton deſires; and how nothing is ſo powerful us Sickneſs to deliver us from the great

great evil of Ingratitude: it being ſeldom known that men conſider the vaſt benefits of health till they be without it. In ſhort, he convinced him plainly that a great fulneſs of all things, is very apt to choak the ſenſe of God. That when men are in conſtant proſperity, as they want not abilities and inſtruments to ſin, ſo they want the ſtrong reſtraints of fear, of modeſty, and of good counſell to keep them from it. And though, ſaid he, if they wanted the laſt only, their condition would be ſad enough; yet it is ſeldom known that they have the benefit of it, becauſe there is either none to give it, or they are not apt to receive it. But adverſity will flatter no man, it ſelf ſupplying the place of an hundred Monitors; and being the only ſober and truſty Counſellor, which great men have in their retinue. And if there were no other advantage that it brings, we ſhould have great reaſon to thank God, that he would not let us dye without the company of a faithfull friend.

CAP. XXX.

How the Pilgrim grew very dull and lazy. By what means he was quickened to greater diligence. How the Guide awakened ſome ſluggiſh Pilgrims which they met withall: moving them to a great care of their Souls; and to prove their Sincerity in Religion, by their being zealous of good works.

BUt as I may not be permitted to relate all the delightfull diſcourſe of this nature which paſſed between them in their travels; ſo you muſt not think that our Pilgrim had now left all trouble behind him, never

never to overtake him more. For having thus ſpent his time for ſome weeks, he felt himſelf exceeding dull; and through ſome indiſpoſition (the cauſe of which he could not diſcover) he began to be ſo lazy and liſtleſs to any good action, which had formerly been his delight; that it endangered to overwhelm him in a new affliction of mind. But yet it pleaſed God ſo to order it, that this cloud was caſt about him without any ſhowre; and he cured himſelf of this re-ſtiffneſs of ſpirit by ſome common obſervations which he made as he went along. For they had not travelled far, before they found a great number of men digging in a Mine, who were all bath'd in their own Sweat; and in ſtead of the freſh air to cool them, were in perpetual danger of Suffocation by infernal vapours. And being askt, For what they took ſuch exceſſive pains, they gave them to underſtand that the beſt of their wages was very ſmall, and that ſome were ſuch ſlaves as laboured meerly for coarſe food; not ſo much as a grain of all the Silver Oar which they raked out of the earths bowels coming into their poſſeſſion. At the ſight of which he was ſtrangely awakened, and falling into a mighty paſſion began to reproach himſelf, to accuſe his great folly, and to condemn his ſloth; who was leſs concerned for a Soul, than theſe men for a belly-full of meat, or a few ſingle-pennies. What do we, O my Soul? (ſaid the good Pilgrim,) Why do we lye ſtill, and ſuffer our ſelves to periſh? Are there any pains like thoſe to which theſe wretches are condemn'd? Or are there any treaſures that can equall thoſe which we are ſeeking after? O how diſproportionable are their labours unto their gains! And how much will our gains exceed the greateſt of our pains! Bluſh, O my Soul, at thy own neglects: and be aſtoniſhed either at their diligence

diligence, or thy own ſloth. Or rather, let the ſtrangeneſs of the one, make thee marvel at the other. And for very ſhame, let it rouze thee to do that for thy ſelf which they do for their bodies; or to be but at half the labour to attain eternal Treaſures, which they take, not for periſhing Riches, but for a morſel of meat, which only prepares them to renew their labours. In ſuch Meditations as theſe, he ſpent ſome time to the no ſmall quickning of his Soul in well doing. Which were alſo happily revived the next day by the ſight of ſome ſhips, which from a mountain that they paſſed over, he eſpyed riding on the Sea: whoſe waves did then ſo work and boil that the face of it was all yeſty, and it foam'd with rage at the winds which ſpent their fury upon it. From hence he took occaſion to conſider the hazzard which they run, who truſted themſelves to that treacherous Element: how they were carryed ſometimes to unſeen regions, of which they had no knowledge but by the uncertain reports of others. How uncertain their Returns were, and how the poor Marriners had no intereſt at all in the goods which they ventured their lives to bring home to other Owners. This inſpired his Soul and ſwell'd it with new reſolutions, more than a ſtrong gale of wind doth the ſails of a ſhip when ſhe runs before it. He diſpiſed all dangers. He defied the lazy diſpoſition wherein he lately found himſelf. He applauded the reaſonableneſs of Chriſtian Piety which was carried by Faith to unknown Countries. And he vowed never to quit the deſign wherein he was embarqued; Eſpecially ſince he had ſo good aſſurance at laſt to come to an happy Port. From whence he alſo knew that he ſhould never loſe any more, to be thus toſſed in doubts and fears; to be expoſed to the ſtorms of an angry

angry World, and (which was moſt troubleſome) to conflict with the great uncertainties of his own temper, whereby he was ſometimes lifted up as high as Heaven, and then again depreſſed as low as Hell.

And truly after this I heard that he continued *very fervent in Spirit, ſerving the Lord.* In ſo much that meeting a good while after with ſome Pilgrims who were remiſs and negligent, a great zeal was kindled in him, and he called upon his Guide very earneſtly to uſe his ſpurs and prick them up to a greater diligence. Which motion you will eaſily think the Good Father was not backward to embrace; but drawing a little nearer to them and well obſerving their careleſs poſtures, he askt them what the reaſon might be of that lazy and wretchleſs life which men of their profeſſion lead. Are you not convinced, ſaid he, of the truth of that Religion which is taught by Chriſt? Do you take *Jeſus* for an impoſter, and think that he lyes in his grave and never ſhall come to Judge the World by his Laws? Or do you think that he hath commanded impoſſible things, and made a Law which cannot be put in uſe and practice? How then ſhall he Judge the World in Righteouſneſs? Or how came it to paſs that you undertook his ſervice if you thought that none can come in his wayes to the happineſs of *Jeruſalem*? For my part I can ſee nothing that ſhould make it ſeem impoſſible to be ſo good as Chriſt hath required, but only the lives of a number of ſuch wretches as your ſelves. And leſt I ſhould ſeem to reproach you, or my words ſhould not meet with due regard from you; hearken I beſeech you to the language of one, who indeed commands your attention, if it be but for the reverence which you bear to his years, and the place

which he held in the Church of God. It is the famous Patriarch of *Conſtantinople* which I mean, who thus awakens ſome ſuch drowſie ſouls as yours. *Suppoſe a Gentile, ſaith he, ſhould come to thee, and ſay, If thou lookeſt for a Kingdom in Heaven, why doſt thou mind this World ſo much? Sure thou doſt but talk; they are but words which thou telleſt to us. If thou expecteſt the dreadfull tribunal of Chriſt hereafter, why doſt thou not deſpiſe the moſt terrible things that threaten thee in this life? If thou expecteſt immortality, why do we not ſee thee laugh at death? What anſwer now wilt thou return to this Objector? What wilt thou ſay for thy ſelf who trembleſt at the loſs of a little Riches for the Kingdom of Heavens ſake, and rejoyceſt at the gain of a farthing as if it were a great prize? This is that which ſcandalizes the Gentiles, and makes them mock both at thee and thy Religion too. Do not therefore ſtudy ſo much to apologize for it by thy Words, as by thy Deeds. Let him ſee ſuch a one as Chriſt deſcribes, not only in thy Books but in thy ſelf. Make it manifeſt to him that there is ſuch a Religion in being, alive in the World; and that it lyes not dead in Parchment. Suffer it not to be the work of the Scribe, or (as we now ſpeak) of the Printer only, but let him read it in thy life. Make him confeſs that the Goſpel commands things that may be done, and doth not draw a Platonical Common-wealth, or deſcribe (as we ſay in theſe dayes) an Eutopian Polity. Suppoſe again, that a Gentile ſhould ſay to thee, Good Sir, how ſhall I know that your God requires poſſible things? They look like things which cannot be done; and I never ſaw any Chriſtian ſuch a man. Behold, thou waſt brought up in thy Religion from thy childhood and yet doſt no ſuch things; with what face then doſt thou require them of me who have been long accuſtomed otherwayes? What wilt thou now reply in the behalf of Chriſtianity?*

ſtianity? Perhaps thou wilt point him to others and deſire him not to look on thy ſelf. Thou wilt bid him caſt his eyes upon the Monks and thoſe who live in Wildernesſes, where he may behold what holy lives they lead. O moſt ſhamefull Apology! For he will ſay; what then, muſt I turn a Monk? Muſt I live in Mountains and dwell in the Deſarts? Muſt I forſake all company but only that of the Beaſts? This is a ſtrange Religion of which a man cannot be, unleſs he leave the Society of men. A Religion that cannot dwell in Towns and Cities. A Religion that flyes the light, and ſeeks for Dens and Caves of the Earth. That is an enemy to the beſt of pleaſures; that baniſhes good neighbourhood, and renders a man an hater of the reſt of Mankind. I will none of this Religion: keep it to your ſelf and do not invite me to your melancholy Piety.

This truly is a very great diſgrace to the Chriſtian profeſſion, to make as though it could not inhabit any place and be perform'd by any men. There is no excuſe to be made for it. If it cannot ſtay with us in Towns and keep us company in buſineſs, and be the employment of common men, away with it; it is not for our turn; let it be baniſhed the World. Shew to me a man that hath a wife and children, and ſervants, and yet is a Chriſtian. Let me ſee a man that keeps his ſhop and buys and ſells, and yet lives well and keeps the Laws of Chriſt. Doth not our Saviour ſay, Let your light ſhine before men? *but where do we read that it is to illuſtrate Deſarts, and make the Mountains glorious? Which is not ſpoken (ſaith he) to reproach thoſe perſons who chooſe to dwell in ſuch places; but only to bemoan our Cities that have driven Vertue from among them, and thruſt it out of their gates into the Wilderneſs. Let us indeavour I beſeech you to call it back*

again. Let us bring it to dwell within the Walls of Cities as well as those of Monasteries. Let us reduce it into our Families, and our Shops, and our Markets, nay into our Taverns and Victualling-houses. Let us render it Sociable and fit for Conversation that all men may be the better for it. Suffer no place to be void of Religion; but make it extend it self like the Divine Presence, which is ready to assist men every where. Do not say any longer that you cannot be good. He never took the business seriously into his thoughts; he never gave all diligence, who speaks that wicked word. And do not say to me neither that you cannot understand the Religion of Christ, and know not what to do. For see how skilfull the most simple people are in their worldly affairs; see what exactness they use; how accurate and circumspect they are wont to be in some of their outward concerns. Let them imploy the same in spiritual things and Ile warrant they shall not be overlookt by the Divine grace, nor miss of being wise to Salvation. The Sun shines not so clear as the Truth of God. Where men have a mind they may easily come to the knowledge of him. If they would but attend and not make a By-word of it, they would neither be so ignorant, nor so impotent as they are. For the Gospel was not shut up in Palæstine, *nor confined to some corner of the World, but* all shall know me (*saith the Lord*) from the greatest to the least; *and every place may become an* Holy-Land. *But will you extend this thing, may some say, to the Barbarous Nations, and the rustick understandings? Yes that I will; and if there can be any still more Barbarous than those that we yet know, I affirm that they may have the benefit of it. For tell me pray you, since one of those men can in things belonging to this present life argue for himself if he be wrong'd, resist when he suffers violence, and do all things not to be endamaged in the least; why may he not use the same*

ſame underſtanding in better matters? When he is to worſhip a ſtone, to obſerve the numerous ceremonies of a fooliſh Feaſt; to do reverence to a falſe God, he can ſhew wit enough; and therefore why do you tell me that he is ſimple and ſilly and capable of Nothing when I would have him ſeek after the Will of the true God? Fie upon you! I wonder you have the face to ſpeak theſe things. There is no ſuch matter: It cannot be as you ſay. Let me never hear you talk thus vainly any more, nor excuſe your ſelves and others in this faſhion. Their ſimpleneſs is not in fault, but their Idleneſs and ſloth ought to bear the blame. *For I pray you once more conſider, who were more Ruſtick, plain and ſimple; thoſe that lived in* Abrahams *time, or the men of our dayes? It is plain that they. And when was it eaſier to be godly; then, or now? It is manifeſt that now. For now God is more clearly revealed: now the Goſpel is preached; now we are taught by the Son of God himſelf; but then men learnt as one may ſay without any teacher. There was an univerſal corruption; no Law-giver, no Prophets ſent, no Miracles wrought: but they ſaw as it were in a profound darkneſs; in a VVinter Moonleſs night. VVell then, why ſhouldſt not thou be Religious as well or rather more, than* Abraham? *He was of that Noble and generous Spirit which is recorded in the Holy Books, when he had not ſo much as that which we call the* Wiſdom of them without, *and there were no Philoſophers in the world. Then I ſay he knew God, he wrought righteouſneſs, he exerciſed Vertue, he drew on others to be godly. Nay, his Father was an Idolater, his Friends and kindred were immers'd in the evil cuſtoms of the VVorld, and yet all this could not hinder him from becoming good, and obeying the call of God. It cannot then be impoſſible for us who live in the*

the clear day light, both to know, and do his will: But it is impoſſible, utterly impoſſible that he ſhould leave them without his Almighty grace, who are vigilant and watchfull to attend to the illuminations which he beſtows upon them. Never think hereafter to make Apologies for your ſelves before God, ſeeing you are not able to anſwer for your ſluggiſhneſs before men. They condemn you, and he will never acquit you. It is viſible you may be better, and therefore he will admit of no excuſe for your continuing bad.

This is the effect of the Sermon which that Excellent man made to Drones and Sluggards: and let me again beſeech you to lay his words to heart. Do not content your ſelves with wiſhes and deſires; no nor with ardent prayers that you may be amended; but apply your ſelves to the work, ſtir up the Grace that is in you, and do what your hands find to do with all your might. They are the Souls whoſe Prayers God hears, who employ their hands as ſoon as they have unbent their knees. The diligent and the ſtirring men are thoſe whom he comes to aſſiſt. A man may work wonders, but not if he lye in a Bed. Heaven will pour down abundance of Grace, but not if we gape for it at home, and will not go out of doors to receive it. You have heard it's like of the *Thundring Legion* for whom God fought, but yet they did not obtain the Victory with their arms a-croſs: they were fain to give blows, as well as believe, and to ſecond their Prayers with their Swords. We may praiſe the fertile ſoyl, and pray for ſeaſonable ſhowers; but let me tell you, no rain fructifies more than the dew of Sweat. Though the Ship waits for a favourable gale, and cannot ſtir without it; yet it is ſtill becalm'd

calm'd without that breath wherewith they hoiſe the ſails, and ſpread them to receive it.

It would be too long to tell you what commotions the poor men felt in their breaſts all the time that he was ſpeaking; but thus much you may know that they began to be ſo awakened, and ſeemed ſo much aſhamed; that he thought it beſt to ſtrike again while the Iron was hot, and his words had ſuch fair hopes to make a deeper impreſſion. To this diſcourſe therefore he added another, which he conceived might give a greater force unto it; and was of this import. But leſt, ſaid he, you ſhould imagine this Eminent perſon whoſe ſenſe of things I have conveighed to you to have meaſured the ſtrength of other men by his own great abilities: I will read a lecture out of a Philoſopher to you, who is able to ſay enough to make you ſhake off your ſloth, and cannot be ſuſpected of more knowledge, than may be the portion of Chriſts diſciples. And I perſwade my ſelf that you cannot for ſhame deſpiſe his words, leſt he having nobler thoughts than your ſelves ſhould ſerve to condemn you of the groſſeſt ſtupidity.

You have all I am ſure a very ſtrong deſire of ſomething that is good, and not contented with any inferiour degree; you all long for that which is Supream, and hath nothing above it. Now God, ſaith he, and Goodneſs are ſo near of kin that they are convertible, and you cannot find the one, but you muſt have the other alſo. Whereſoever you can meet with the Eſſence of God (he means a participation of him) there is the eſſence of Good. What then is the Eſſence of God, where ſhall we find his Nature? Is this Fleſh the thing we enquire after?

Ear

Far be ſuch a thought from us. Is that field, or theſe mannors? away with ſuch an abſurd conciet. Is fame, is glory? No ſuch matter. What then? Is mind and underſtanding, knowledge and wiſdom, right reaſon and ſound apprehenſions? Yes, this is the thing we look for: here we find God, and therefore here let us ſeek for the nature of Good. He is no where elſe to be met withall, and therefore let us go no farther to be happy. For elſe why doſt thou not ſeek for this Good in a plant? why doſt thou not expect to find it in a Brute? Theſe and all other creatures are indeed the Works of God, but they are not the Principal and chief; they are not a part of him, they are not the things wherein he hath engraven himſelf, and wrought his own Image. It is thou that art the prime of his creatures; that art his Maſter-piece: nay thou art (as I may ſay) a piece of God; thou haſt in thy ſelf a portion of Divinity. Why then art thou ſo Ignorant of thy Nobility? why doſt thou forget ſo ſhamefully from whence thou art derived? Is it fit for thee to ſeek thy happineſs in meat and drink, in money and lands, in honour and applauſe? Why doſt thou diſparage thy ſoul ſo much as to go for thy Good any further than thy ſelf; There is God, and there thou muſt enjoy thy Good: It is not any thing in the World thou art to mind, ſo much as thy ſoul; for in that is to be found the ſatisfaction of thy deſires. Why doſt thou not remember then, when thou eateſt, who thou art that eateſt, and whom thom feedeſt? When thou uſeſt any thing in the World, who thou art that uſeſt it? And when thou doſt any thing, who it is that doth it? Art thou altogether inſenſible of the excellence of the perſon whom thou feedeſt, and who is here ſent into the world to be trained up by thee? O wretch that thou art, how comes it about that thou art ſo ignorant of this,

that

that thou carryeſt God about with thee? Or doſt thou think that I ſpeak of a God without thee? A god of Gold or Silver to be born on thy ſhoulders? Thou carrieſt him in thy ſelf, man; and yet regardeſt not, though thou doſt pollute him with filthy thoughts, and beſmear him with ſordid and naſty actions. If there be a ſtatue, a liveleſs Image of God before thine eyes, a picture of him in ſtone, thou dareſt not to do any undecent thing before it. But God himſelf being preſent within, ſeeing all things, and hearing all things, thou bluſheſt not, O thou hated of God, to think and do moſt unworthily, being altogether inſenſible of thy own Nature. If one could ſuppoſe thee to be a ſtatue made by Phidias (Minerva *for inſtance, or* Jupiter) *wouldſt thou not, if we could alſo ſuppoſe thee to have any ſenſe, be very mindful of thy ſelf, and of the workman, and do nothing either unbecoming his Art, or thy own Excellence? And now that thou art made even by Heaven it ſelf, now that thou art the workmanſhip of God, what is the reaſon that thou careſt not after what manner thou behaveſt thy ſelf? Is not that Image which is made by man, of ſtone or Braſs, or of Gold and Ivory at the beſt? And where it is ſet up firſt, there it ſtands for ever, without ſtirring one foot of it ſelf from the place. But who can tell me of what that Image of God is made which he faſhioned with his own hands? What the price of it is; it ſelf cannot underſtand. And yet it ſtirs and moves; it hath a ſpirit, and can go whether it will; it ranges about the world, and cannot be limited by all that it ſees; it hath a knowledge of good and evil, a reaſon and judgement whereby to eſtimate things. And therefore ſince thou art the Fabrick of ſuch an Artiſt, ſince thou art ſuch an excellent piece; why doſt thou diſgrace, why doſt thou undervalue thy ſelf? Why I ſay? Seeing thou art not only formed by him, but he hath given thee credit above all other crea-*

ture; he hath depoſited many rare gifts in thy hands, and intruſted thee alone with a great deal of his wealth? Wilt thou not be mindful of this neither, but betray thy truſt, and abuſe and embezzel his goods which he hath committed to thy charge? If one ſhould commit an Orphan, a poor Fatherleſs and Motherleſs child to thy care, —— wouldeſt thou be ſo negligent of him? Bethink thy ſelf then; He hath committed to thee thy ſelf; he hath judged none ſo faithful, none ſo fit to be truſted as thee. Keep me this, ſaith he, juſt as it is. See that this be preſerved in ſafety, and delivered back again unto me, modeſt and baſhfull, honeſt and juſt, ſober and temperate, heavenly and ſublime, ſtrong and couragious, peacefull and undiſturbed, contented and well pleaſed; in one word, ſuch as I made it. What a piece of infidelity then, what diſhoneſty and falſeneſs is it, that thou wilt not at all gard and ſecure it? What will he ſay unto thee when he ſees it ſo horridly abuſed as we now behold the ſouls of men? What canſt thou expect to be the reward of ſuch treachery, which of all other is the greateſt?

But I ſhould tyre you, I doubt, if I ſhould proceed to the end of this mans Lecture; and I have repeated enough of it to make all your ſouls bluſh at that groſs and ſupine negligence, which makes them obnoxious to the laſh of Heathens. And if you would deal freely and clearly, can you ſay that you never heard your Souls complain that they are thus ſlighted? Did they never quarrel with you for your forgetfulneſs and contempt of them? are they not apt to murmure and repine that they can receive no higher ſatisfaction than the brutes enjoy? And do they not remember you that they are of an heavenly deſcent, of the kindred of Angels, made after the likeneſs of God himſelf? O that you

you would but liſten to them; They will fill your ears I am ſure with ſuch ſad lamentations, as will make them tingle. They will tell you it is unſufferable that they ſhould be thus neglected and diſregarded. They will chide you for beſtowing the care that is due to them upon other inconſiderable things. They will reproach to you moſt bitterly this ſleepineſs and carnal ſecurity wherein I find you. And can you be ſo cruel to them, as after ſo many complaints, to let them have no redreſs? Muſt they ſtill ſuffer theſe wrongs and abuſes which have been long offered to them? Will you harden your hearts againſt the cryes and clamours of your own Souls? If there be any ſpark of good nature remaining in them, they are mollified to the piteous whinings, and the mournful accents of a poor Dog, that is accidently ſhut up and almoſt ſtarv'd in a lonelome place, and begs for a releaſe. How can they refuſe then to relent at their own doleful cryes, and miſerable complaints? How can they hear without ſome tenderneſs, their own ſad ſighs and deep groans after a better good than this World affords? Will you not ſuffer them to be ſet at liberty after ſo long reſtraint? Will you not permit them to go to their own kindred, to return to their native Country when they are ſo deſirous of it? Will you deny them the freedom to think continually of their own proper happineſs, and contrive a ſure way wherein to attain it? Be not ſo unnatural, do not ſo forget your ſelves; but let your Souls have free leave to purſue their deſires. Yea give them opportunity every day to look abroad beyond the Body and this preſent World. Or rather invite them to take the freedom to go to God as oft as they pleaſe. And when you find them ſo unmindfull of themſelves as now they ſeemed to be; when they are ſo heavy that they

begin to fall asleep; awake them and stir them up again: rouze them from their slumber, and bid them remember their Dignity, and take great heed that they be not gulled with the flatteries and enchantments of the World, and of the Flesh.

And truly there is very great need of this watchfulness; for the Flesh will be soliciting your attendance, and desire you to make provision for it. It will complain of your neglects too; and be angry that it is not more kindly used. It will grudge at all the time and care that is bestowed on your Soul, and say it is too much. You must expect that it will murmure at the commands of Christ, and think it self very much injured by them. But as you must not regard these complaints, so I will tell you a way whereby you shall cease them, and make it better satisfied. Let it know that if it will not be content with what you do, it shall have worse usage than hitherto. Tell it that you will not have so much kindness for it, unless it will be quiet. Perswade it that it is better to consent unto obedience sooner, for else it shall fare more hardly, and you will take a severer course to bring it under. For so I have read, that *Hilarion*, an ancient Pilgrim, was wont to do. When he found his flesh to be much displeased that it was denyed any thing; He insulted over it on this fashion. Thou Ass! canst thou not tell when thou art well, and hast but a light burden upon thy back? I will make thee that thou shalt not kick again in haste. I will lay such loads upon thee, that thou shalt stand quietly, and have no power to wince. And I will not feed thee with Corn, but with Straw. I will punish thee with hunger and thirst. I will afflict thee with fasting, and bring thee low with harder labours. I will make thee

think more of thy meat, than of gluttony and riot. Thou ſhalt be glad of a drop of drink, and reſt well content without compotations and exceſs of Wine. Thou hadſt better have been more moderate in thy deſires, for I will teach thee to be well pleaſed with a ſparer diet. It had been more for thine eaſe if thou hadſt been more diligent; for I will cure thee of thy Sloth, by exacting of thee more grievous taſks.

In this manner he quieted and ſtill'd all its grumblings, and affrighted away its reluctance and idle diſpoſition. And in the ſame way may you bring it to ſome reaſon, and make it capable of good advice; leſt by craving too much it have the leſs; and by incroaching upon the better part, it loſe the freedom that it doth enjoy. Terrifie your ſelves with the thoughts of ſeverer Diſcipline, which you muſt be forced to uſe: and repreſent to your ſelves effectually, that if there be no other way, this ſluggiſh temper muſt be baniſhed by a rigorous and ſharp pennance, which you can leſs endure than this eaſie ſervice of our Lord. By this means ſure you will procure liberty for your ſouls to follow their nobler propenſions, and to provide for their return into their own Country, and their Fathers Houſe. Which if you mean to effect, then you muſt take more time, whatſoever the Fleſh or the World ſhall object, to conſider more ſeriouſly the worth and price of your Souls, than which I know not what can be more powerful to drive away your ſleep, and to make you attend with all earneſtneſs to the ſecuring of their happineſs. Remember I again beſeech you, that it is too long that you have remained in ignorance of your ſelves. That it is high time now to look about you, leſt your Souls quite forget themſelves, and never recover.

recover the memory of what and whence they are. Let my counſel therefore be acceptable to you, and revolve very often in your mind the words of that Heathen whom I have brought hither to make you aſhamed. Retire much into your ſelves, and there demand of your Souls, that they declare their quality and condition to you. They are able to make you an anſwer, and therefore bid them tell you what is their parentage and kindred, of what houſe they are deſcended, what is their nature, their portion, their inheritance, and do not ceaſe till you have received ſatisfaction. Aſk them if they are not the Daughters of God, Siſters to Angels, Images of Divinity. Hearken if they will not tell you that they are ſpirits of a vaſt underſtanding, purer than the Light, ſwifter than the Lightning; whoſe portion and dowry is immortality, whoſe place is the Univerſe, whoſe capacity is a picture of Infinity, and who are born to be heirs of the other world, to have the honour of being Kings, and to raign with God for ever. And when your ſouls have dealt faithfully with you, and let you know ſuch things as theſe, you muſt be as faithfull and juſt to them, and aſſure them that you will have a great care of them, and attend upon them according to their birth and quality. Think what a madneſs it is to throw away this nobler Moity of man, for that which no diſcreet perſon would purchaſe with the loſs of his health, or the price of the pains of the far inferiour part. Let every one of you ſay within himſelf, O my Soul, I will never be perſwaded to loſe thee; nothing ſhall tempt me to be falſe unto thee. This body ſhall be hungry and ſtarv'd, nay and dye too if it were poſſible a thouſand deaths rather than I will famiſh thee, and ſuffer thee to periſh. I have reſolved thou ſhalt have

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thy true liberty, and purſue thy true end for which thou waſt made. Look about thee, and ſee what thou wouldſt have, and by the grace of God it ſhall not be deny'd to thy deſires. And what is, I beſeech you, O you Sons of men, or rather, you Sons of God, you children of the Moſt High; what is it that you are moſt deſirous to enjoy? Is it not the Knowledge of God, to be acquainted with your Father, to recover his Image; to be impreſſed with his Likeneſs, to live in his Love, to have the Light of his Countenance to be full of Good hopes of receiving his Bleſſing, and to be reſtored at laſt to his preſence after this long baniſhment from him? O gratifie your ſouls then ſo far, as to give all diligence to fulfill theſe reaſonable longings. Be not ſparing of your pains in ſo great a buſineſs. Let them not be put off with frivolous excuſes, that you are not at leiſure, that you have other things to mind for the convenience of your Bodies, or any the like pretences; but inſtantly apply your ſelves more vigorouſly than ever to ſee that they have right done them, and that they receive their true and full ſatisfaction. Do not think it is ſuch a ſmall matter that will content them as the whole World. Nay, do not Imagine that it will ſuffice them to talk of the other World; to ſend ſome meſſages to it, and receive ſome from it. It is not enough that they ſpeak now and then with the Father of their Being; and that they have his Word, and hear him ſpeaking to them. But they muſt have a greater communication with them both, than this amounts unto. They muſt ſet their affections on things above: they muſt have their converſation in Heaven: they muſt be like to God, and made partakers of a Divine Nature. They muſt be renewed after the Image of him that created them, in Wiſdom, in Righteouſneſs, in Purity, in Charity and Love;

Love; ſo that God may dwell in them, and they in him. No leſs Good than this muſt you deſign for your Souls. You do not act like reaſonable Beings, till you ſeek by all means this conformity with your Original from whence you ſpring. Do you doubt at all of what I ſay? Let me ſend you then to that Philoſopher again, that you may bluſh once more to ſee your ſelves in greater ignorance than thoſe whom you reproach with the name of Infidels.

l. 3. c. 2. *Diogenes*, ſaith he, *hearing a Sophiſter once making a vain-glorious declamation, put forth his middle finger, and pointed at him ſaying; See, there is the man: behold him, for that is he: now you may look upon him, and know him if you will. At which words there being a great ſtir and tumult excited, he proceeded thus in his ſpeech unto them. Do you think that I ſhew you a man as we do a ſtone or a log, only with the indication of my finger? No, I have no ſuch meaning: It is a folly to think of diſtinguiſhing a man from his neighbour by ſuch an Inſtrument. But when one hath ſhown you his opinions that he hath of things, when he hath demonſtrated to you what are his great concerns; then he hath ſhown him to you as he is a man. And from thence now you may take this mans Character whom you have heard ſpeaking to you. He hath told you what he thinks, and what he moſt deſires: I only bid you to marke and obſerve him. Let us ſee thy opinions and notions alſo* (ſaith the Philoſopher who makes application of this Story) *Let us behold thy ſentements, that we may by acquainted with thee. Diſcover to us what thou loveſt and chuſeſt above all other things. Doſt thou place thy happineſs without thy ſelf? doſt thou value all things more than thy ſelf? Thou readeſt the beſt Philoſophers, thou ſtudieſt* Chryſippus, *and ſuch good Authors;*

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and this is all. Why, then we ſee very well who thou art. Haſt thou not diſcovered to us in what eſteem we are to hold thee? A poor ſpirited Creature, angry and furious, fearful and diſtruſtful, querulous and complaining of every thing, proud and conceited of thy ſelf, covetous and voluptuous, deſirous of glory and popular applauſe, accuſing all things, and never quiet nor at reſt. Theſe things thou ſheweſt us; and by theſe we are to eſteem thee. It is not thy Books, nor thy Maſters and Tutors, nor any thing elſe, but ſuch as theſe that ſhew the man.

And what, I beſeech you, can be more proper to be ſpoken in the ears of moſt Chriſtian Auditories? You read the Bible; you have the Books of Chriſtian Learning in your hands. Do theſe denominate you Chriſtian men and women? Muſt we call you the Diſciples of our Saviour, becauſe you ſit before us, and hear our Sermons? no ſuch matter: Shew us, O man, thy thoughts, ſhew us thy decrees and opinions of things. Let us ſee thy underſtanding, thy will, thy choice, thy affections: that we may know whether thou art a Chriſtian or no. And where ſhall we ſee theſe but in the actions of thy life? Covetouſneſs and love of pleaſure tell us plainly what thou art. Pride and ſtudy to be admired in the World proclaim thee to us more than all that we ſee beſide. If thou wilt give a proof of thy Humanity, and of thy Chriſtianity too; if thou wilt have us believe that thou art not yet turned an unreaſonable creature; live according to thy reaſon; practiſe thy Religion; prefer thy Soul before thy Body, the concernments of an immortal Being before the trivial enjoyments of a few moments. Do not tell us of thy profeſſions, nor of thy belief, when we ſee with our eyes that which better declares thee to us. Let thy Soul reco-

ver its command again; let it be reſtored to its Empire and Dominion; let it rule all the paſſions and affections of the lower part, that we may know thou art a Man, and not degenerated into a Beaſt.

And now by this time you may well think theſe Pilgrims were awakened, unleſs they meant to ſnort eternally. And indeed the poor men were ſo warm'd, or rather inflamed with this diſcourſe, that they could refrain themſelves no longer, but burſt forth into a paſſionate weeping; firſt for their fault, and then for joy, that God had ſent them ſo faithfull a Monitor. They gave him moſt hearty thanks for his excellent Sermon (as they could not chuſe but call it) and promiſed moſt ſolemnly to think more of the value of their Souls, and thereby excite themſelves to uſe their beſt diligence to ſave them. We will go, ſaid they, to the Father of our Spirits: we will make it our conſtant endeavour to reconcile our ſelves to him. We will ſay, Father, we have ſinned againſt Heaven, and againſt thee; we have ſinned againſt our ſelves. We have wronged our own Souls; we are no more worthy to be called thy Sons: no not worthy of ſo much as to be called the Sons of men. We have lived like Brutes; we have ſpoiled thy Workmanſhip; and miſerably effaced and mangled thine Image. But we repent, and remember from whence we are faln. We are deſirous now of nothing ſo much, as to be conformed to thy ſelf. O let us be thy ſervants, if we are not worthy to be called thy children. Admit us but into the loweſt place in thy family, to the meaneſt degree of thy Love. And if that be too good a name for us, to be ſtiled thy ſervants; we are willing to be thy Vaſſals, thy Bondſmen, any thing that thou wilt have us. For we are

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the Captives of thy Mighty and All-conquering Love, and we ſhall think our ſelves happy, if we may ſit in the moſt inferiour rank of thoſe, that ſhall eternally ſing thy Praiſes.

CHAP. XXXI.

How the Pilgrim was falling into the contrary Extream, and was prevented by his Director. Of the neceſſity of Diſcretion. *And the aſſiſtance which one Vertue gives another. How he was troubled that he ſhould have any paſſions. Of the uſe of them. That it is fit for us to love our friends paſſionately: and to take great delight in their company.*

IN ſuch ardent effuſions as theſe they a long time unloadned themſelves of the paſſions which they felt in their hearts. Which being all vented, there ſtill remained a very great one for this Good man, which they were not able to utter. Very ſorry they were that it was not poſſible for them alwayes to accompany him, and when they took their leave, it was with ſo many freſh tears and vows of never forgetting his inſtructions, that he thought his ſtay with them promoted him more in his way to *Jeruſalem*; than many other long dayes Journeys. Nor was our young Pilgrim without his ſhare in the benefit of this diſcourſe, being hereby excited to beſtir himſelf with more earneſtneſs, and greater Zeal in the ſervice of God. He never thought that he was vigilant enough; he lookt about him as if he had ſeen with an hundred eyes; and he was as buſie, as if he had been Maſter of as many Hands. And

to be ſhort, he was in danger to throw himſelf into the other extream, by an unbridled and headlong kind of fervour; which carried him to attempt and undertake more than he was able to perform. Which the Good man eſpying and conſidering that it would ſoon tire him, and ſo bring him into a new trouble; he told him, that to make their way ſeem leſs tedious, he would entertain him a little with a ſtory of one of the Pilgrims in former dayes. You have heard, ſaid he, I believe of a famous perſon in *Egypt* called St. *Anthony*, who led a life ſo holy, that there were few places into which his name did not come, and from whence ſome or other did not go to behold ſo rare an example of perfect Vertue. Among others there were certain Monks on a time went to him to confer about divine matters; and they were ſo earneſt in a diſpute which aroſe among them, that it laſted from the beginning of the night, to the next day morning. The thing under debate was this, as *John Caſſian* tells us. What Vertue or what obſervance is it, that may be thought of greateſt efficacy to preſerve a Monk in perpetual ſafety from diabolical ſnares and deceits; and to lead him in the beſt way, and with greateſt freedom to the top of Perfection? For the reſolution of which doubt, each one according to his capacity, produced what he thought to be moſt available. Some there were who placed all in *Faſtings* and *Watchings*; alledging for proof hereof, that a man being exteſtuated hereby, and made very pure in ſoul and body, may more eaſily come to be united with God. Others preferred entire *Poverty* before thoſe, and ſaid, that a total contempt of all worldly things, was the only ſecurity of man; in regard the mind being naked and quite ſtript of all thoſe impediments, becomes more light and enlarged, and may ſpeedily mount to the

the heavenly enjoyments. But there were a third ſort who gave the Palm to the love of *Solitude*, and commended the Deſarts as the only places wherein to come to familiarity with God, and to hold a perpetual communication with his infinite Goodneſs. Nor were they wanting who with a great deal of reaſon preferred the works of *Mercy*, and Brotherly Charity before all other exerciſes whatſoever; affirming that nothing would give us ſo good a title to the Kingdom of Heaven, nor more readily bring us thither. Thus every one having unfolded his mind and enlarged himſelf as much as he pleaſed in proof of his own opinion, the greater part of the night was conſumed before it came to St. *Anthony*'s turn to ſpeak; who delivered himſelf in manner following.

It cannot be denyed, my Reverend Brethren, but that the propoſitions by you now made, are of ſingular force to keep a mans heart with God, and to bring him to a moſt excellent degree of Vertue. But yet to rely principally on their ſufficiency, innumerable reaſons and events alſo, occurring to divers perſons, will not permit me. I have been a man of ſome obſervation, and many have I ſeen in my time that were given to wondrous abſtinence from meat and ſleep; that were retired from all humane Society; addicted in ſuch ſort to Poverty, as not to reſerve a penny for themſelves, or a loaf of bread for the future; ſome always at their devotion, others imployed in acts of Hoſpitality, and ſuccouring of their Neighbours; who nevertheleſs fell at laſt into ſuch errors and illuſions, that their end proved nothing anſwerable to their magnanimous beginnings. So that I conceive the beſt way to know what will advance us in our deſign of enjoying God

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more perfectly, and put us in poſſeſſion of that ſtate we aſpire unto, is to ſearch into the occaſion of the ruine and perdition of thoſe unhappy ones. Moſt certain it is they had been gathering together a notable treaſure of good and holy works, what was it then which made it waſte away and come to nothing; Surely the only lack of *Diſcretion*. They had not ſufficiently learned the rules and conditions of this Vertue, which ſhunning either extremes, maintains us continually upon the high-way: neither letting us be carried away with the right hand of ſpiritual conſolations, to ſuperfluous and unmeaſurable favours; nor yet with the left of dryneſs, and want of ſpiritual guſt, under colour of care of the Body to fall into ſloth and ſenſuality. This *Diſcretion* is that which our Lord calls the Eye and Lamp of the Body, which being clear and ſimple, the whole body will be repleniſhed with light; but being dimm, there will be nothing but darkneſs. To this faculty it belongs to weigh, ballance and diſcern all that is to be done by man; and therefore if this be faulty, and true judgement and knowledge be wanting, the Soul muſt needs be folded up in a night of inordinate and blind paſſions.

To this, as there was reaſon, they all gave their applauſe, there being many other things added to confirm this aſſertion, which it is not pertinent to relate. It is lawful now for me to caſt in my ſuffrage alſo, and to tell you that this *Diſcretion* is it alone which can make our faſtings and Vigils profitable, by directing to the right meaſure, and the due ſeaſon of them. It will teach us not to abſtain when there is need we ſhould eat; and not call it Religion to be miſerably ſick. It will learn us to regard the end; and not faſt in Zeal, but

but for nothing elſe. And when we do faſt in obedience to them above us, it will let us underſtand that their Laws are not ſatisfied, but when the intention and purpoſe of them can be obſerved. This alſo is it which will make retirement uſefull, by drawing us out of it upon fit occaſions. This will make us poor without becoming Beggars: And fervent in devotion without blazing away in the fierceneſs of our own flames. It will direct us ſo to give away our goods, that we may be alwayes giving. And to ſuccour our neighbours, ſo that we may not be weary of well doing. To communicate common benefits with all, and peculiar benefits with choice. And to take care (as wiſe men have ſaid) that in making the Portraiture we do not ſpoil this pattern, and in feeding the ſtreams we dry not up the Fountain. For God hath made the love of our ſelves the pattern whereby we are to love our neighbours; and we ſhall not be good to them long, if we mind not firſt our own concerns. It is the Vertue which hinders us from ſpoling a good deſign through raſhneſs and haſt. It keeps us from tripping up our own heels by running too faſt. It keeps us from being tired, while it keeps us from taking too long, though continued Journeys. It keeps us alwayes at our work, by keeping us from over-working our ſelves. It makes Religion eaſie and pleaſant by making it free and unconſtrained. It brings Religion ſo much into our love, that it well never fall into our hatred. It preſerves us from deſtroying the body, while we are labouring to ſave the ſoul. It feeds the ſoul without any gluttony; and ſaves it from nauſeating ſpiritual things, by providing that it take no ſurfeit of them. It conducts our affairs with more temper, and leſs rumour; with more effects, and leſs ſhow. It makes

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us zealous without raſhneſs; and excites us to do good to our ſelves, without prejudicing the good of others. It quenches the furious heat which affrights the wicked, and diſcourages the weak, and upbraids the ſoberneſs of thoſe who are ſtrong. It ſhews that it is poſſible at once to be Religious, and yet Wiſe. It adorns the Goſpel, and is a great grace and ornament to him that wears it. It commends Piety to the World, and doth not impair it in our ſelves. It gives a luſtre to all the Vertues, and they borrow their beauty from it. And in one word, it is at leaſt their Handmaid which muſt ever wait upon them, or elſe they will diſhonour themſelves.

Our young *Pilgrim*, you diſcern by this time, was a man of ſo much wit, that he could not but ſee the deſign of this ſtory, and think that it had an aim at himſelf. And being very much cooled and refreſhed by this charitable breath which the Father had ſpent upon him; he inſtantly apprehended that he had contrived to give him a divertiſement, and an inſtruction both together. For ſometime he could do nothing elſe but commend this Vertue, till at laſt he remembred there was ſome praiſe due to the Father, who had given him now ſuch an inſtance of it. And having rendred him his thanks both for the leſſon and the ſeaſonableneſs of it, he aſſured him that he would never travel without this *Diſcretion* about him. No more you had need, ſaid his Companion, for though I called her only the Handmaid of the Vertues, yet in truth ſhe ſeems to be a Miſtreſs among them, and to diſpoſe them to their ſeveral duties. For one Vertue, you muſt know, is in need of its neighbour, and cannot live alone. They muſt help one another continually, or elſe they will be

be very lame and defective. They muſt lend to each other a mutual ſupport, or elſe they will be in danger of falling to the ground. Meekneſs muſt lend its hand to Zeal, and Zeal muſt do as much for it again; or elſe the one will be but Fire, and the other will be but Phlegme. Seriouſneſs muſt be beholden to Chearfulneſs; and Chearfulneſs muſt call to be repayed by it, or elſe we ſhall be either all earth or nothing but Air. Humility wants a little confidence; an holy Faith muſt be joyned with ſome Fear; an high Generoſity and great courage is very imperfect without Modeſty; and a ſevere Juſtice muſt be acquainted with ſweetneſs and complacence: Or if the one ſhould refuſe the other this aſſiſtance, it will feel ſuch a want it ſelf, that it will be forced to beg that which it doth deny. But what is it, I beſeech you, that pairs and links them thus together, and makes them do this mutual ſervice; unleſs it be the *Diſcretion* and *Judgement* which the Holy man recommended to you? This ſuperintends over all, and iſſues forth her directions and orders to them: which if they be not obeyed, they do moſt hurt where we intended the greateſt good; and they run to the borders of Vice, when we deſigned the higheſt degree of Vertue. This makes a ſweet Mixture of Faith in God with fear of our ſelves; of Godly Sorrow with Spiritual Joy; of innocence with prudence; of lowlineſs with greatneſs of mind; of heavenly mindedneſs, with diligence in our Callings, of delight in God, with a pleaſure in our friends, and thoſe who are good. It teaches us to diſcourſe, and not to be talkative; to be ſilent, but not melancholy; to be content with what we have, but not be idle; to labour, but not be impatient; to bear a dear affection to our friends, but not to their faults; to reprove others,

and not incurr a reproof our ſelves by undue ſeverity towards them.

Enough, ſaid the Pilgrim; I ſee ſuch need of this Vertue, that you may be confident I ſhall never be willing to be without its company. But truly I think it muſt be your *Diſcretion* more than mine own that will be my ſecurity; for I have been, you ſee, afflicted with ſuch contrary paſſions, that I am ready to wiſh that I had none at all. There is not one of thoſe that I have about me, but it is ſometimes ſuch a trouble to me, that I ſhould think my ſelf more happy if I were wholly deprived of them. They are ſo ſtrong and violent, ſo boiſterous and turbulent, that if they do not overtop my reaſon, yet I cannot overcome them without ſuffering a great tumult and diſorder. What ſhould we do with things which it is ſo hard to rule? Were it not better to diſcharge them all, ſince there needs more diſcretion than I am Maſter of to keep them?

The Good man was a little troubled to hear him ſpeak after this ſort, and aſkt him with a greater quickneſs than he was wont to uſe. Would you then be well pleaſed, if I ſhould bring a Sythe and mow off your leggs? Had you rather be carried than go upon your feet? The poor man was amazed at this queſtion, and aſkt him what he meant. My meaning, ſaid the Father, is plain enough. Your paſſions are nothing elſe but thoſe motions of your ſoul whereby you go to that Good, or run away from that Evil, which your underſtanding preſents to your heart. You would be ſo far from being happy by being deprived of them, that I maintain you could not be happy at all without them.

them. A Tree would be as happy as you, if you had no deſire, nor love, nor hope, nor none of the reſt of their company. And therefore you may as well deſire to have no feet, or to have a Dead-Palſie ſmite your loyns, and diſable you to move; as wiſh to have no paſſions, or to have them ſo benummed and ſtupified, that you ſhall not feel them. We muſt not pluck out our eyes for fear they be abuſed with unworthy ſpectacles, nor ſtand ſtock ſtill for fear of falling, nor alwayes ſtay at home becauſe the weather may prove rainy. Nay, When did you ſee any excellent Vertue which was not accompanied with a plentiful portion of theſe? Or, When was there any love, or courage, or any ſuch like thing in a noble degree, but you might diſcern it edged with no ſmall paſſionateneſs of ſpirit? And do not think that our paſſions are of little uſe, for it is plain they are good for more purpoſes than one. There is at leaſt a double end for which they ſerve. They *firſt* incite and diſpoſe the Soul to ſeek thoſe things which are good and neceſſary for us: and then *ſecondly*, they fortifie and conſerve us in this diſpoſition, and make us to perſiſt in our inclinations to thoſe things which are profitable for us; the thoughts of which elſe might eaſily be blotted out. They ſtir you up, and bring you to that good which objects it ſelf to your mind; and then they impreſs it there, and cauſe it to ſtay with your Soul. For you cannot but obſerve that thoſe things which move you with any paſſion when you ſee or think of them, do ſtick longeſt in your mind: and thoſe with which you are not affected, are but little remembred.

All your buſineſs then is (and in that you muſt be-

stow some pains) to get better eyes to guide you in your goings, and not to endeavour that you may not stir at all. You must study I mean to understand the true difference between good and evil, to be able to judge what is fit for you, and what not; what good can certainly be attained, and what evil avoided; and what is quite without the limits of our power: and then how is it blameable if you be carried with a great passion to the one and from the other; Do not think all things to be evil which the World calls by that name: nor admire the goodness of any thing above its price; nor follow that zealously which you are in doubt whether or no it can be attained; and then your passions will be so far from being your Masters, that in fear of that you will not refrain to use their Service. And if you should chance to be surprised with a fancy of some evil or good before you can have liberty to discourse the true nature of it; and your passions hereby become very strong, and are raised to a greater height than you would have them: there is no reason to be troubled; for none can prevent these sudden assaults, nor can they be quell'd without some scuffle within. If you can conquer, you have well acquitted your self. And that will be attended with those triumphs, which will more than recompence the trouble of those furious and rebellious commotions. You will not think those things bad, without which there could not be such a brave and noble thing as Victory is.

Be content then, I beseech you, to be of the race of *Adam*, and do not affect some higher Original. Go not about to destroy one half of your self, by labouring to be free from all passion. For they that undertake

take this (as hath been well ſaid by thoſe before us) inſtead of making a good Man, do only raiſe a Statue. In order to make a man wiſe, and live in peace, they turn him into a dead and inſenſible Image. Theſe kind of Images (ſay they) are more ſuitable for the ornaments of the Porch, than for the uſes of life. And if we be not blind, we may diſcern between hardneſs and ſofineſs, a middle temperament, which is called ſolidity and firmneſs.

The Pilgrim was ſo much pleaſed with theſe words, that he could ſcarce forbear to hugg him when they were ended. And his paſſions having found ſuch a defendor to take their part, were ready to ſerve themſelves but too much of this friendly diſcourſe in their behalf. I love you infinitely, ſaid he, claſping about his neck, or to ſpeak more moderately, I love you above all earthly things. There is no Muſick can be ſo charming to me as your words. They can both appeaſe my raging humours, and excite me out of my dull and phlegmatick inclinations. You are my Intelligence, my Tutelar Angel, the good Genius of my ſoul, without whom I think I ſhould either have no Paſſions, or Nothing elſe. Go on, I beſeech you, to oblige me, and to make me, if it be poſſible, more in love with you. Be not weary of the charge you have undertaken; and do not deſpair neither, but in your company I may learn more *diſcretion* to govern thoſe paſſions, which I ſee muſt not be rooted out.

When he had vented this paſſion of love as much as he pleaſed, and was capable to attend to ſome new diſcourſe; the Father thought it not unſeaſonable to ask

ask him if he did not begin already to repent of all those embraces which he had bestowed upon him. Nay, do not wonder, pursued he at this demand, for I do not intend to question the greatness of your love, but by what I have observed I believe you may be afraid that it ought not to be so great. I have long taken notice that you are so scrupulous as not to dare to trust your own soul, nor rely upon the credit of your severest reason. Though you think it is impossible, but that there should be such motions as you feel, and know your self to be of such a complexion, that if you will love at all, it must be with a passionateness and fervency of affections yet upon the next ebullition (as I may call it) in your soul you are ready to condemn your self, and to quit those Maxims of reason which you took to be infallible. I know, my friend, that there is in this a pardonable, or rather commendable niceness of soul, a delicacy and tenderness of conscience, which would not in the least offend him; but it must be confessed that there is something of weakness and unsetledness of mind in it also, which dare not adhere to its own Conclusions. We are not to let a sudden fancy shake that which is so well and rationally established: Or rather we are to ponder those things so long, and to settle our selves so strongly in our reasons, which are the ballast of our souls, that we shall never desert them upon the pretence of any pious fears, lest we should displease God. To suffer our selves to love any person that is amiable very much, or put any such like case; is it justifiable, or is it not? If not; away with all these Passions, and dig them up. But if you will have them remain; be not angry that they grow and blossome, and bring forth fruit, and produce it in abundance.

And

And a little the more to confirm your mind, let me ſay ſomething to you of that tenderneſs of affection which I obſerve in you towards a vertuous friend; that inclination which you have to be with him, and eſpecially of that pleaſantneſs and mirth you are apt to yield unto in the company of thoſe you love. You think perhaps that this is too much, and that you take too great a liberty of pleaſing your ſelf. But I beſeech you, did you ever obſerve any great vertue in thoſe cold creatures; or rather in thoſe moroſe and auſtere natures who judge it a crime to love their friends with any paſſion; to feel a joy in their approach; to talk pleaſantly in their company, and to uſe with them a freedom of diſcourſe? Are they more innocent than others, becauſe they ſay Nothing? muſt we let them wear the title of vertue above their neighbours, meerly becauſe they are more grave and ſolemn? Do they live in a greater ſenſe of God becauſe they look more ſowrely? Muſt we think there is no piety but what is pale-faced? no mortification of our ſelves, but when our thorns prick other folks? Truly I muſt needs profeſs that I have ſeen both men and women of this rigid humour, whoſe very looks condemn all that is named pleaſure, and will not afford you ſo much as a ſmile, who, I am confident, are not half ſo harmleſs and innocent as thoſe who profeſs a more open and chearfull converſation with their friends. Some of theſe, I have obſerved, are ſo parſimonious and niggardly, that they are ſordid rather than ſaving. Others are ſo curſt and peeviſh that they will ſnarl on the leaſt occaſion that croſſes their humour. And you will find few of them who have not theſe two qualities: That they love good-chear dearly, and are glad to meet with a Feaſt. Let

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a man eat excessively, so he do it gravely, it is no offence. And secondly, that they love to censure others, and to pass harsh judgement upon very innocent actions. Nay, which is most villanous, there are some of them who will condemn you for that good chear which you bestowed upon them, and which they themselves commended in the eating. They will say afterward, that you love ostentation, and that half of it might have been spared. They will reprehend this, and that as superfluous, and say, they doubt you are too much affected to the Vanities of the World. Besides, they love to pry into every bodies secrets. They would know what is done in all their neighbours houses: and if it were possible, they would look into their very Closets. And whatsoever they pretend, they take a strange pleasure to tattle of these things in their own conventicles; and some of them would be dumb, if they were not provided with such discourse when they meet together.

But to speak as favourable as may be, I am much inclinable to this opinion, that it is not their wisdom, but their weakness which makes them reserved. They are not serious, but only sowre; nor mortified, but morose. It is the salvageness of their Natures which makes them hate all the pleasantness and mirth which others use in society. They have not made themselves of a better habit than their neighbours, but were born with a worse disposition. They are so leaven'd with a sowre humour, that they have no room to entertain any of the sweet and delightsome passions. You think they hate all pleasures out of Vertue, but it is rather from their temper. It is not their power, but their inabilty.

inability. They diſtaſte them not becauſe they have a perfection of Judgement, but becauſe they want a palate. And therefore they ought not to think better of themſelves, nor be thought ſo by others, meerly becauſe they taſte no joy in that which pleaſes you; for it may proceed from the lumpiſhneſs of their body, and not from the weight of their reaſons; they may owe it to their Parents, and not to their own choice. Or grant that they do deny themſelves in theſe things, yet it is very well if it be not to take a licenſe in thoſe which are Worſe. For many debarr themſelves of innocent mirth, and grant an indulgence to their froward and peeviſh humours. Provided they be grave, they think they may be diſcourteous. And as long as they do not laugh, they will take the liberty to bite.

I am not, you ſee by my complection, inclined much to mirth, and therefore not likely out of any natural humour to be their enemy. But for my part I muſt tell you plainly, that I both diſlike and ſuſpect theſe ſullen gravities. The people of a chearful diſpoſition are more innocent in thought, more free from deſign, more ſimple and plain hearted, more kind and affectionate, more free from ſuperſtition, and far removed from hypocriſie: Nay, if I had added that they are more modeſt too, I had not been miſtaken; for their Modeſty is in the heart, and the others oftentimes but in the brow and exteriour part. But I think it is time to diſmiſs theſe lowring Countenances whom I intend not to reproach, but only to bereave of the opinion and reputation of being owners of more goodneſs than other men. They are to be pitied, me thinks, who uſe their reaſon to make them-

ſelves unreaſonable. Who with no ſmall paſſion ſeem to me to ſpeak againſt all our paſſions: and who think well of themſelves for that which is our fault, or their imperfection. But whatſoever kindneſs any may have for them, I muſt acknowledge my ſelf to have a ſpirit more tender, I am not aſhamed to be thought a man of ſenſe, and that have ſome feeling both of pain and of pleaſure. Let them call, if they liſt, all our paſſions infirmities, yet (as a wiſe man once ſaid) I rather chooſe to enjoy this weakneſs, than their ſtoutneſs and ſtrength and to be ſick of this diſeaſe, than to have their kind of health.

CHAP. XXXII.

How they light upon a company of ſelect Friends who were met at a frugal, but handſome Dinner. The commendation of Temperance. Of the pleaſure that Friends enjoy in eating together. The benefit of Friendſhip. With the Character of a true friend.

IN ſuch diſcourſe as this they paſſed with much pleaſure a long ſtage of their journey. At the end of which, being thirſty, they called at a place where one would think that Heaven deſigned to give the *Pilgrim* an example of innocent pleaſure. For here they found a knot of loving neighbours at a frugal dinner, who ſeemed to feaſt one another more with their mutual good converſation, than with any other chear that was provided. Their eyes told that they were very merry: and that there was a true love in their hearts, their countenance and free converſe did plainly declare. There was nothing ſuperfluous but all very handſome; no looſeneſs but great free-

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dom; no noiſe but much innocent pleaſure. They were diſpoſed to Mirth rather than joy; to chearfulneſs rather than jollity; and to entertain themſelves with a grateſull variety rather than abundance of meat and drink. This ſight did very much affect the young mans heart, and when they were gone, he began to ſpeak in the praiſe of *Temperance*, and to commend their happineſs who could contain themſelves within the limits of Sobriety. For this ſaid he is the Miſtreſs of health, and alſo of wiſe and pure thoughts. It refreſhes the Body, and doth not burden the mind. It caſts down neither of them to the ground, but raiſes both to their juſt pitch of pleaſure. It continues us free and fit for any employment, but eſpecially that of thanking God for all his bleſſings, which is the Nobleſt of all. It leaves us capable to enjoy the things of the other world, when we have enjoyed as much as we pleaſe of this. It ſuffers reaſon to retain its throne, or rather exalts and advances its Supremacy every day to a greater height. Nay, it preſerves our taſte, and renders our palate more exact than other mens are: for all the ſenſes I perſuade my ſelf when ruled by reaſon, muſt needs be more upright Judges, than when that is abſent and ſet aſide. And therefore me-thinks, there is nothing more preſerves the honour and reverence that is due to our natures, than this Vertue. It maintains the Majeſty of our countenance, the luſtre of our eyes, the graceful deportment of our whole Man. Whereas all the world conſeſſes, and it is their common ſpeech, that a man in drink, is Nothing elſe but a man diſguiſed. He looks baſely; he is the ſcorn of children and fools; he is pointed and laughed at, as if he were ſome monſter; he is the ſport and merriment even of thoſe who have

thus diſrobed him of himſelf. And as for them whoſe brains are ſo ſtrong, that they have overcome him, and think it an honour to be able to hold more than the reſt of their fellows; this glory is their ſhame. They are the Vermine of the Earth who live to conſume the goods of others, and to waſte the patrimony of the Poor. And when they brag of their Victories, they are ſo filly, as not to remember what one of the Philoſophers ſaith, that they are overcome by the Hogſhead which is far more capacious than themſelves. Nay, I cannot but think thoſe people who know no pleaſure but high fare, the joy of whoſe life depends upon full Tables, and as full bellies, who love nothing like Feaſts, and would have them as ſumptuous as Sacrifices; to be a ſort of creatures much inferiour to ſome Beaſts; who, though they are not capable to govern themſelves, yet are ruled by us, and rendred ſerviceable and profitable to the world. But theſe are good for nothing but only to devour; and commonly they follow this trade ſo long that they devour themſelves, and all that belongs unto them.

No doubt, ſaid the good Father, (who here thought fit to interrupt him) the praiſes which you beſtow upon Temperance are very juſt, and you can never commend it to excеſs. Which procures me therefore the greater grief, when I ſee ſo few in the World who live according to the rules of this Vertue. Their number is very ſmall who are not corrupted with the love of theſe ſenſual pleaſures. Though they do not fall into ſuch high debauches as you ſpeak of, not drinking as if they were in a perpetual ſeavour, nor eating as if they were laying in proviſion for a long Siege: (which methinks is a good deſcription which

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I have heard ſome give of their exceſs) yet they are not many who meaſure their meals by their needs, and they are not to be told who are Bibbers of Wine, and love to ſit long at comporations; and deſign to make proviſion for the fleſh, that they may fulfill the luſts thereof. Nay, which is ſaddeſt of all, there are too many of thoſe who profeſs to be Religious, whoſe God is their belly. They love Feaſts, and hunt after good chear. And if it be but ſanctified with a Sermon, Gourmandiſe is innocent in their account. Like ſome naughty Chriſtians in the Elder times whom I mentioned before, who thought they might carouſe and drink as long as they would, ſo they did but ſit with a mortified face upon the Martyrs Tombs. And it were ſome comfort if their ſin ended here; but their Intemperance is the Mother and fruitful Parent of many other Vices. A long train of ſins as well as diſeaſes waits upon this, and follows it juſt at the heels. It both brings in, and it uncovers every other evil inclination. It removes that Modeſty, which ſtands more in the way than any thing elſe of moſt mens bad endeavours. It baniſhes all ſhame, ſo that there is nothing left to oppoſe any wickedneſs. Who hath woe, who hath ſorrow, who hath contention, who hath babling, who hath wounds without cauſe? They that tarry long at Wine, they that go to ſeek mixt Wine; as the Wiſe man tells us. Whatſoever evil diſpoſitions are in the mind, then they take opportunity to ſhew themſelves. Malice is brought into open view, and ſpits its venom. The proud ſpirit is lay'd bare, and ſeeks no pretence for its inſolence. The furious man is left naked of all his guards, and cares not whom he miſchieves. The luſtful man uncovers himſelf, and ſcarce waits for ſecreſie to fulfill his

desires. And truly I wish I could not say, that this *Folly* which is the most filthy of all, was not the common issue of that of which we speak. There is more of this uncleanness in the World than you imagine. They that were the countenance of Religious people are led, I assure you, by their Cups to the Brothel-houses, and pass from the Taverns to the Stews. So it was of Old, and the same Villany continues still; that many *turn the Grace of God into lasciviousness*. And if you would know who they are, the same Apostle tells you,
Jude 4. 12. that they were such as feasting with others, did *feed*
2 Pet. 2. 13, 14. *themselves without fear*. And so St. *Peter* also lets us know, that *they who accounted it pleasure to riot in the day-time* (in the clear light of the Gospel) *had eyes full of adultery, and could not cease from sin*. But I will leave these men who are gone in the way of the false Prophet *Balaam*, who taught the Children of *Israel* to commit fornication. Only let me leave those words of
2 Pet. 2. 14. the Apostle with them; *They are Wells without water, Clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever*. Nor will I say any more of the rest of those sins which attend upon an intemperate life, which makes a mans Soul like a piece of low ground, which by reason of abundance of wet, brings forth nothing but Frogs, and Worms, and Adders, all manner of wickedness, which either dishonours God, or hurts our selves and our neighbours. I will rather turn my eyes to a more pleasant sight, and comfort them with the remembrance of those Good men whom we saw just now so happily met together. And me-thinks it is a very great felicity in this false World, to find but one face among so many Vizors; and to be able to lay hold on something that hath truth and substance in it among so many shadows.

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Having found therefore a little number of seriously sober persons, it cannot but make me rejoyce the more that Temperance hath some Clients, and that she is not forsaken of all her followers.

But though this be very true, that we do deservedly praise this Vertue, and all her Servants; Yet me-thinks you should have observed something else at that meeting, which is worthy of your commendation. Did not the very meeting it self seem a very comely sight? And was you not glad to behold so many kind neighbours assembled at that decent entertainment? To me there is not a more agreeable spectacle, than a company of select friends, vacant of business, and full of chearfulness, met together at one table. And I cannot imagine that a man who understands pleasure, can wish any equal to this, that he might make one in such an happy society. You may think indeed that it is sufficient to our delight, if we can meet our friends any where: But I am of the mind that the pleasure is redoubled, when they refresh their bodyes and their minds both together. I hate indeed your great Feasts; where persons that never saw one the other before, nor ever shall perhaps again, are mixt together; where there is much talk, and little or no discourse: But these Love-Feasts me-thinks do call to my mind the dayes of Innocence, and make me wish for nothing, when I injoy them, but only such another pleasure. Here we know that we pledge an hearty love, when a man presents his kindness to us. Our mind is entertained with a greater variety, than the body enjoyes. The very taste of our meat is exalted by the inward delight which we feel in our hearts. And whatsoever satisfaction we then receive, we impart as much to those that gave it. The weak and languish-

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ing appetite is excited by the ſight of friends, and the pleaſure of their diſcourſe: and the diſcourſe flows more freely by the moderate ſatisfaction of our appetite. Our dull ſpirits are raiſed by communication with our friends: and that Communication grows more lively by the exaltation of our ſpirits. Or if you pleaſe ſo to conſider it; Friends never talk with greater wit, and more freedom, than when they take an innocent repaſt together; and their meat never doth their bodies more good, than when this ſweet converſation is the ſauce for it.

Indeed ſaid the *Pilgrim*, I had forgot to reflect upon that part of thoſe good mens ſatisfaction; which I take to be ſo great, and yet ſo harmleſs withall, that I ſhall ever be a friend of ſuch pleaſures, and permit myſelf to be merry in ſuch worthy company. They have convinced me that I ought not to affect a ſad brow, and an heavy countenance. They have reconciled me to ſmiles and mirth. And provided they will keep within ſuch bounds, I will never quarrel with my paſſions any more. But there is none that I have a greater kindneſs for, than that of Love: the pleaſures of which, as it ſelf acquaints me withall, ſo the uſefulneſs of it thoſe excellent men have alſo taught me.

And, not to part ſo ſoon from ſo good a meeting, I muſt let you know that they underſtood afterward, a great part of the diſcourſe at that Table was about friendſhip, and the happineſs of him that had found a faithful friend. Which when it was repeated to him by one that was there, it was a great means of confirming this affection in our Pilgrim, and making him rejoyce in his advantageous choice. My memory is not

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ſo good as to carry away all that I heard was ſaid on this argument, but it begun with a commendation of that ſaying of the Son of *Sirach*, *A faithful friend is a ſtrong defence: and he that hath found ſuch an one, hath found a Treaſure. Nothing doth countervail a faithful friend, and his excellency is unvaluable. A faithful friend is the Medicine of Life, and they that fear the Lord ſhall find him.* He ſpeaks like an Oracle, ſaid one of the company, for a friend me-thinks is the only univerſal Medicine againſt all the evils of this preſent life. And with your permiſſion I will make a Comment upon this Aphoriſm; or rather I will recite you the words of a good Author, who, though I believe he never ſaw him, hath gloſſed me-thinks moſt excellently on the Text of that wiſe Hebrew. To which when they had all moſt willingly accorded, he thus proceeded. Eccluſ 6. 14, 15, 16.

There is no Remedy in the World, ſaith he, equal to that of a friend; for other Medicines are profitable to the ſick, and ſuperfluous to thoſe who are in health; but he is neceſſary to both. He ſupplies the wants of Poverty. He adds a brightneſs to our glory; and he obſcures and hides our Ignominy. This one thing leſſens the difficulty of thoſe that are troubleſome to us; and increaſes the happineſs which all our enjoyments bring us. It makes evil things little, and good things great. By this ſweet ſociety our griefs are divided, and all our joyes are doubled. What calamity is not intollerable without a friend? And what felicity is not ungrateful if we have none to ſhare with us in it? We ſuffer not ſo much when we have ſome to condole and ſuffer with us: And we rejoyce the more when our felicity gives a pleaſure not only to our ſelves, but to others alſo. If ſolitude and want of company be ſo Dion. Pruſ. 1.

horrid, ſo dreadful a thing; it is not to be underſtood of the want of men, but of the want of friends. For it is a good Solitude, not to dwell with thoſe that do not love us: and a man would chuſe ſuch an Hermitage where he might not be troubled with them who bear no benevolous affection to him. But for my part I cannot think it to be an happineſs which hath no friend to participate in its pleaſures. A man may more eaſily bear the hardeſt Calamity with his Friend, than the greateſt felicity alone. So that I judge him the moſt miſerable who in his calamity hath many to inſult over him; and in his felicity none to taſte of his joyes, and rejoyce with him. *Who is there more ſpeedy in his ſuccours than a Friend? Whoſe praiſe is ſweeter to us than his? And by whom is Truth ſpoken with leſs grief than by ſuch a mouth? What Caſtle, what Bulwark, what Arms and Weapons, are more potent to ſecure us, than the cuſtody of thoſe who are well-affected to us? For in truth, ſo many Friends as a man hath gained, with ſo many eyes doth he ſee, and with ſo many ears doth he hear, and with ſo many underſtandings doth he think of that which is profitable for him. It is all one as if God had given to a man in one body, a great many Souls; every one of which do tenderly conſult and care for his good. Nay, if our eyes, and our tongue, and our hands are much to be prized, not only for the delights of Life, but that we may live; Friends are not only as profitable, but more neceſſary than theſe. For your eyes can ſcarce ſee thoſe things which are under your feet; but by our Friends we may ſee thoſe things which are in the farthermoſt parts of the earth. By our ears we hear only the things that are very near us; but by our Friends we hear them which are moſt remote: The tongue ſignifies only to thoſe who are preſent, and with the hands, the ſtrongeſt man can do more than two or three are able: but by*

Friends

Friends we may talk with all, and be able to effect innumerable things; for they will be ſure to ſpeake and do for us all that which is conducible to our good. But that which is moſt incredible is, that when a man hath friends, he may do many things at the ſame time, and conſult about divers affairs at once; and ſee and hear; nay more than that, he may be in many places at the ſame moment. His pleaſures are multiplyed, as he multiplies his friends; for all that delights them, touches him with a ſence of joy as much as what concerns himſelf. If he give any thing to them, it rejoyces him as much as if he had gained a great deal of Wealth. If he receive any thing, it rejoyces him too, becauſe his friends are pleaſed. Though he be very fond of his kindred, yet he thinks friendſhip a greater good, than Conſanguinity; for without any kindred between men this is a ſtrict and profitable relation; but without this there is no comfort at all in the greateſt nearneſs of blood.

And therefore we may well conclude with our Wiſe man, that this is the greateſt treaſure, the ſtrongeſt defence, and invaluable Jewel, the very Balſome, and comfort and only preſerver of our life. A man is ſcarce himſelf till he have found a friend, or at leaſt he is but half a man. For as another wiſe man ſaith, Nuptial love produces men, but it is friendly love which gives them perfection. It may well be called the ſalt and ſeaſoning of our Pilgrimage. Without this, life it ſelf would be unſavoury, and all the pleaſures of it inſipid. It is the moſt agreeable pleaſure that a perſon of Vertue can enjoy. It is an holy, chaſt and innocent pleaſure: a Voluptuouſneſs which riſeth higher than ſenſe, and ſeeks the ſuperiour part. It acts on the mind without cauſing it to ſuffer a change. It moves it with ſo much ſweet-

neſs, that it ſtirs not out of its ſeat. Or it raviſhes it from it ſelf, only to remove it to a better place.

When he had done, they all agreed he did illuſtrate his Author as much as he had done the Son of *Sirach*. For ſaid they, we have read now this Writer by the benefit of your eyes; and you have ſo happily tranſported us out of our ſelves, that we find indeed we are better than where we were before. But yet, added another, That Wiſe man you ſpoke of, gives us this advice in the ſame place, *If thou wouldſt get a friend, prove him firſt, and be not haſty to credit him. For one man is a friend for his own occaſion, and will not abide in the day of trouble. Some friends will be thy companions at thy table, but in the time of affliction they will not continue. In thy proſperity they will be as thy ſelf, and will be bold over thy ſervants. But if thou be brought low, they will be againſt thee, or hide themſelves from thee. Separate thy ſelf from thine enemies, and take heed of thy friends.* How therefore ſhall we know the faithful friend whom he ſo much praiſes; or by what Marks ſhall we diſtinguiſh him from theſe pretenders? I would be loth to ſtay till the day of trouble before I know theſe counterfeit Lovers, and would be glad to impart my joyes to one that deſerves them. It is a very neceſſary Queſtion ſaid a Third, and therefore with your conſent I will undertake his Character, or at leaſt his deſcription. You ſhall not only have our leave, ſaith a Fourth in the name of the reſt, but our thanks; which we give you beforehand for ſo good an offer. The world is full of falſehearted friends. Towns and Kingdoms are made up of theſe honeſt kind of Cheats, as one whom you know is wont to call them. Into whatſoever place you come,

you

you will find very little of that which you have brought hither: I mean affection without intereſt; fidelity without ſtain; with all the goodneſs and freedome of the Age of Innocence. There are many, ſaith he, that had rather loſe an hundred Friends, than ſo many Crowns. They value them no more, than they do men in *Turkie* that are to be ſold. And I know ſome that would eaſily forego their moſt dear and faithfull Intimates at the rate of ten or twenty pound a piece. Men they are (if we honour them not too much with that name) who as the Wiſe Man you ſpoke of ſuggeſts to us, come but to drink, and return back again when the Bottles are empty. And therefore it will oblige us very much if you will be at the pains to let us know the qualities of a man, that is fit to be admitted into our Society.

A Friend then, replyed he, that is worthy of our boſome love, is a perſon that is equally good and intelligent: That can neither deceive, nor eaſily be deceived: that can ſeldome do ill out of weakneſs, and never out of deſign. He is one that will ſerve you without vanity, but with all imaginable zeal: without any intereſt, but with the exacteſt care and diligence. That will engage himſelf moſt paſſionately in your defence when you are abſent, or unfortunate, or dead. That will follow you with his love to the other World; and ſerve thoſe when you are dead, whom you would have ſerved if you had been alive. He is one that never conceals his own ſecret from you, nor reveals yours to others. That will freely reprove you, and never back-bite other men. That can ſee your faults, and yet eaſily pardon them. And that as readily acknowledges merit, as he eſpies and pardons faults. That cannot tell how to do any thing without your

your knowledge, unleſs it be a good turn. That would have you ſee all he doth, except the friendly offices which he is every where rendring to you, That loves to entertain you with pleaſant diſcourſe, but howſoever with wholeſome and profitable. That will follow you to all dangers, though to no ſins. That can vary perhaps with your humour, but not with your fortune. That can make you a feaſt where there is no good chear beſides himſelf. That can ſerve as ſauce to excite your appetite, and ſave you the charge of Wine to exhilarate you ſpirits. That will divert you, without the prejudice or offence of any body elſe. That will make you more ſenſible of his tenderneſs by ſmall things, than others can do by greater ſervices.

He is one that thinks all the praiſes of others importune if you complain. To whom even his own merit ſeems odious, if it receive not your approbation. One that loves no pleaſure ſo much as complacence to you. To whom all places are alike, ſo you be not abſent. He can deny himſelf any thing and his friend nothing. He can bear himſelf company in Solitude, but is never weary of the company of thoſe he loves. He hath a ſenſe of honour, equal to his ſenſe of love. He hath no vulgar thoughts, but yet ſtoops to the moſt vulgar actions for the ſervice of his friend. He hath a great and generous mind, but omits not the triſles which will pleaſe him. He will neglect his own buſineſs to do his. He will receive a kindneſs as well as do it: and is not more willing to oblige than to be obliged. He is thankful and acknowledging for the ſmalleſt offices of love; and ſtudies to repay it with the greateſt. He is poſſeſſed of all the Vertues, but makes a ſhow of none. He loves decency without affectation, generoſity without pride, courteſie without ceremony, and ſtrictneſs without ſeverity. His morality is void

void of all rudeneſs; his ſeriouſneſs gives no diſguſt, his ſilence is without ſullenneſs; and his humility without baſeneſs and meanneſs of ſpirit. He hath a World of good qualities, and modeſty is Superiour to them all. For he is ſhamefac'd without ignorance, and bluſhes becauſe you ſee he knows ſo much. He delights not to praiſe that in others wherein he excells himſelf. Nor is he ſparing there of his commendations, where his own defects will leave him no title to the application. He can hide any thing better than his love. He can do any thing better than deny your requeſts. He can endure any thing with more eaſe than to be ſeparated from your Society. When you are with him, you are ſtill alone. When you adviſe with him, it is with your ſelf. He hath all things in common with you, but chiefly adverſity. He and his friend have but one will, though they may have different underſtandings. And indeed this one quality is it which I like in a friend above all the reſt, viz. A ſweet and innocent complyance, which is the cement of love and the ſecret charm of Society. This rare diſpoſition makes him to pleaſe us without flattery: and to tye himſelf to us without the loſs of liberty. It accords to our deſires without oppoſing reaſon: gives way to our weakneſs without increaſing and cheriſhing of it: accommodates it ſelf to our humour under the generous profeſſion of freedom: ſerves us in all things it can, without being captivated to any. There is nothing baſer indeed than complyance when it is ſeparated from other Vertues. Nothing more offenſive to thoſe on whom it is beſtowed if they have any noble reſentments in them; than when it is ſo ſervile as to ſubject the underſtanding and enthrall the reaſon to their deſires. But being to attend upon thoſe other good qualities which I have required in my friend, and ſerving alwayes with a liberty of mind; as there is nothing leſs offends any body elſe, ſo nothing more ſweetens

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a mans own diſpoſition, or more delights and gratifies that of his friends. It bends it ſelf to profit others and not only to pleaſe. It ſtudies to advantage them with the greateſt civility. It ſubdues their paſſions with the greateſt quietneſs. It reduces them to themſelves without violence. It ſtoops unto them that it may lift them up. It condeſcends that they may be recovered. It faſhions it ſelf to what they are, that they may be what they ought. It yields to their anger that it may diſarm them of it. It grants their deſires that it may take them away. It makes a man agree to others not that they may comply with him again, but comply with reaſon.

In ſhort therefore, he muſt be a vertuous perſon, we all grant, whom we chuſe for our friend. For he is not capable to be a friend to us, who is not a friend to himſelf. He can never accord well with another, who feels an inteſtine war continually in his own breaſt. But yet all vertuous perſons do not ſo reſemble each the other, as to joyn together in that ſtrict Union which bears the name of Friendſhip: and therefore he is fit to be received into this relation who beſides the qualities common to all good men, doth Symbolize with us in his humours and inclinations. When you meet with ſuch a man as anſwers this deſcription, make much of him and place a great confidence in him. To diſtruſt him is the higheſt ſin you can commit againſt him. To be ſuſpicious of the truth of what he ſaith is the moſt notorious breach of the bond of your friendſhip. And as ſoon as ever you begin to doubt, it is certain you begin leſs to love.

To this effect was the diſcourſe of him who took upon him to give the deſcription of a worthy friend: which was highly applauded by the whole Table and ſerved

ſerved for an excellent cloſe of their feaſt. And truly the repetition of it made a new feaſt for our Pilgrim, who began upon this occaſion to reflect on his own happineſs, who had met with a friend that anſwered in all points this great Character to the very life. O Sir, ſaid he to the Father, what a loſs am I at for words to expreſs my felicity, who have found the beſt of men, and the beſt of friends! How gladly would they have admitted you into that loving Society from which we lately parted! They would have raviſhed you from me, and ſtaid you there for ever, if they had known your worth. They would have thought it too much that I ſhould encloſe ſo great a good, which is capable to ſerve a little World. For beſides the reſt of thoſe vertuous qualities which they remembred, you are the moſt compaſſionate of all men living. You cannot be merry, I ſee, if I be ſad. The leaſt grief which I ſuffer penetrates to the bottom of your heart. And if I miſtake not, I touch upon a truth of the greateſt remark to diſtinguiſh a ſlight from a ſubſtantial friend. For I have heard wiſer men than my ſelf note, that the World hath no great number of thoſe people, who are deeply wounded with the ſenſe of the miſery that befalls their friends; or whoſe reſentments of ſorrow are of any long durance, though they be never ſo paſſionately moved with the firſt ſight or report of them. Compaſſionate grief they obſerve, is wont ſoon to ſlide away, and make room for the entrance of any pleaſure. Moſt men can divert themſelves delightfully if occaſion ſerve; though their friends ſufferings be never ſo ſad. They have not made their concernments ſo much their own, as that they ſhould feel pain as long as their friends. But yet I find you to be one of that little number who are infinitely tender, and through-

ly touched with all the infirmities of thoſe that they love. How often have you charged your ſelf with my cares and diſquiets? How many thorns have you drawn out of my mind? How many expedients have you deviſed to ſuccour and ſupport me under all my burdens? You have often tempered the heat of my paſſions. You have ſweetned the ſharpneſs of my ſpirit. You have healed my wounds when you could not prevent the blow. You have brought me cordials, when I was capable of no conſolations but thoſe which your company adminiſtred to me. You have divided with me the labours which I am to undergo. And taken a part of that duty upon you which I am to perform. And have made your ſelf ſo inſeparable to me, as if it was but one life which you and I lived. I ought to value you as much as my ſelf; and for as much as my perſon is dearer to me than all my worldly goods; I ought to eſteem the benefits you have done my mind, more than if you had given me a maſs of treaſure, and poſſeſſed me of the faireſt eſtate which the eye of the World hath ever ſeen.

CAP.

Cap. XXXIII.

How they chanced to see a very Poor man entertaining himself with much pleasure under a Tree. Whence arose a discourse of Contentment: and the means to attain it. Of Humility *and* Charity. *That notwithstanding all our* Charity, *we must not think to have the World so good as we would wish it.*

I Know not to what length he meant to continue these acknowledgements, if a new accident had not put an end to his speech. For as he was going to extoll the nobleness of his disposition, as well as the tenderness which he observed; and had just uttered these words, you scarce know how to keep a measure when there is occasion to be kind; your favours seem defective unless they exceed: they were on a sudden encountred with another delightful spectacle, which quite diverted his thoughts from what he was about to say. For as they passed by a fair field, they espyed a poor man in very ragged clothes under a large Beach Tree, who was listning to the Musick which the Birds made in the neighbouring grove, and sometimes whistled himself to bear them company in their melodies. A long time they saw him thus entertain himself, and at last he pull'd out a piece of bread and cheese, which, with eyes lifted up to Heaven he seemed to acknowledge a liberal dinner. And at the end of it he went and pledged the Birds in a little stream that ran by him, giving God thanks again that had provided food for all his Creatures. They were much taken with the innocence of his looks, and the contentment which

they thought they read in his face, which bread a great desire in them to know him better, and see something more of a Vertue hid under raggs. And so approaching nearer to him, and giving him the ordinary salutations which the time of the day required, they entred into discourse, and in conclusion enquired of his condition, and how he came to lead so merry a life being in appearance so destitute and low in his Worldly fortunes. The poor man made no scruple to discover his heart to them; but being of a free and open disposition, and not caring who was privy to his thoughts, most readily accorded to answer their desires. And he plainly told them, that the occasion of the present satisfaction, which perhaps they saw him express, was to hear the birds so merry; who neither sow, nor reap, nor have any barns wherein to lay up their food. I could not choose, said he, but bear a part with them in their Mirth, and think my self at least as rich and happy as those silly creatures. The World, I see, is as full for me as it is for them. All places are crowded with the blessings of God, and I know not where he should bestow more, they are so very full. A few of them also will serve my turn, for my wants are but a few. And a few things sure are easily obtained, and cannot be long in getting. We need not go far to seek enough; for there is no scarcity of a little, and a little will suffice. And, thanks be to God, I was never yet at any great trouble yet to procure this little number of necessary things. At present my wants are all supplyed; And I have no reason to doubt but they will be so for the time to come. For sure there is a God; and he must needs take care of his Creatures: and I imagine it is no pride (which will not become me in this Poverty) to think my self one of the better sort; and therefore conclude

clude that I ſhall not want. There is nothing ſo much comforts me as the thoughts of his Fulneſs, of his Wiſdom, of his Goodneſs, Power and preſence to all places. Which make me confident that at preſent I enjoy what is moſt convenient for me, and that I ſhall never fail to do the like through all my life. And if I doubted of any of theſe, that inſtance of his Love and Care in ſending his own Son into the World would rid me of all my ſcruples. *For if he ſpared not his Son, but delivered him up for us all, how ſhall he not with him give us all things.* For the comforts of this belief I continually render my thanks to God; and you cannot conceive any greater contentment than that which I find in admiring and praiſing his eternal Goodneſs. Nay, I can never methinks give him thanks enough for letting me enjoy the uſe of my eyes, my tongue, my hands and feet; for theſe are greater things than all that I want, and by theſe and his bleſſing I may make proviſion for my wants. There are many, I ſee, in the World are poorer by half than my ſelf. I poſſeſs ſo much more than they, as all thoſe things which I have now numbred. O how rich do I eſteem my ſelf in compare with the blind, and the dumb, and the lame! But I ſhould be much aſhamed, if among all thoſe who have leſs than I, there ſhould be found men that have more contentment. And I conſider with my ſelf ſometimes; ſhould theſe poor Souls murmure, what is it that I ſhould ſay to give them content; and that very thing I ſay to my ſelf. I make the experiment firſt upon my own mind, and if it can do nothing there to comfort me who am in better condition, I think it unreaſonable to propound it unto them. And ſometimes on the other ſide I caſt mine eyes on them that have more, and ſee that they are as far from content as thoſe who have nothing

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at all: from whence I conclude that it is not to befound in all the World, but in our ſelves, and there I may find it without the abundance that they enjoy. I perceive alſo that Poverty is not without its benefits, and that it is deſervedly called the Mother of Sobriety, the Nurſe of Arts, the Miſtreſs of Wiſdom, the Spur to Induſtry, and the School to which we are put to learn the Knowledge of our ſelves, and the dependance we have on an higher Cauſe. Beſide all which, I uſe to call it my Sanctuary, which no body will preſume to rifle. Here I am ſafe, for all men hate to hurt the poor. There is no Antidote of greater vertue, as I have heard men ſay againſt poiſon, than this condition wherein I am. They are the Veſſels of Gold, and not of Earth and Wood, wherein ſuch deadly potions are wont to be mingled. Nay, this Muſick which you ſaw me liſtening to, this Muſick of Gods own creating gives me the greater raviſhment, becauſe I conſider that none can rob me of it, and leave me my liberty and life. They that have taken away my goods, and have baniſhed me into the Woods, cannot hinder the Earth from putting forth the Flowers, nor the Trees from yielding their fruit, nor the Birds from ſinging among the branches; no nor me from entertaining my ſelf with all theſe pleaſures, at leaſt from being contented. And truly I ought, me-thinks, to rejoyce that theſe ſatisfactions are remaining, rather than repine that thoſe are gone which could never have given me full ſatisfaction. But I ſuppoſe I ſpeak to thoſe who are not unacquainted with ſome wants, and therefore I may forbear to ſay any more than this; that if you can tell what it is that keeps you from being miſerable, that very thing is the comfort of my Poverty. For he that can reſt contented in one condition, can ſatisfie himſelf

ſelfin all: and he who is not pleaſed in his preſent ſtate, will alwayes find ſome matter of complaint.

Our young *Pilgrim* would fain have had him to proceed in declaring the ſenſe of his Soul to them, becauſe he took him to be ſo happy. But yet he could not chooſe but yield to the equity of that which he had now ſaid, and therefore after they had requited the Poor mans generous freedom with a long diſcourſe, which both teſtified their ſympathy with him, and added much to the contentment of his mind; He entred into a debate with the Father when they were alone about thoſe things which will prepare the Soul to receive ſatisfaction in the meaneſt condition into which they might fall. For my part, ſaid he, I cannot but look back upon the felicity of thoſe who lead a temperate life in the midſt of all the abundance of this World. Every thing lets me ſee the neceſſity and excellency of that Vertue, and gives me occaſion to renew my commendations of it. The moderate uſe of all pleaſant things doth moſt effectually teach contentment, becauſe it ſhews us how little will ſerve our turn. It weans us alſo from the love of ſenſual delights, which is the only thing that makes the want or the loſs of them ſo troubleſome unto us. It makes room for wiſe and ſober thoughts. And me-thinks is nothing elſe but a conſtant exerciſe of contentment in one particular, which muſt needs diſpoſe our minds to the practice of all other parts of it. It is no great matter to be debarred of that, which we have oft forbidden to our ſelves: There is nothing taken away but what we could ſpare. We want nothing, but what we could want, while we were poſſeſſed of it. We are not forced to be without theſe things, for we

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choſe before to enjoy but a little of them. This is to præoccupate and foreſtall the blows of fortune, as the Heathens, I have heard, were wont to ſay, when they ſpoke of the changes that we ſuffer in the World. We are before-hand by this means with any alteration. Nothing can give us any wound that ſhall make us ſmart, becauſe we have felt the point of it already. We have made a tryal of its power, and know what want can do upon us. We may cry out, as a generous Soul once did; I have got before thee, whatſoever Neceſſity thou art that intendeſt to come upon me. I have taken thee, and hold thee faſt in my hands. I have intercepted all thy aſſaults, and thou canſt not touch my heart. Nothing can arrive, but what is here before. I know the worſt of all things, for I have inured my ſelf to bear them.

You are in the right, replyed the Father, and I thank you for this good reflection. They do very ill ſure, who deſire to lead a contented life, and yet uſe themſelves to fare delitiouſly every day. They forget what is a coming who love to ſwim in pleaſures, and to gulp down as much as they are able of theſe ſenſual delights. They are but preparing their own priſons, and twiſting the whips that muſt ſcourge themſelves. They do but make themſelves more tender, and apt to ſhrink at the prick of a Pin. They will cry out moſt bitterly under thoſe laſhes, which ſober men will ſcarce feel. And yet let me tell you, that you would have done well to have caſt your eyes a little further back to ſome things of which we have not ſo lately ſpoken. You carry your contentment about you continually, and it lyes in a little room; if you have not forgot the very firſt Leſſon which I taught you at your ſetting

setting out. Those few words, *I am nought, I have nought, I desire nought but Jesus and Jerusalem*, I told you were like a little Bottle of Essence, which a Traveller must always have in his pocket, and of which, if he do but take a sip, he will instantly find relief in any condition of life. *Humility* and *Charity*, I mean, are sufficient to carry us thorow this evil World with an equal and well-poised mind. For as for the first of them; what is it, but the submission of our wills intirely to God, which is the very secret of Contentment? It is a greater sense of his Supream Authority over us, with which it is a folly to dispute; and of his Supream Wisdom and Goodness, out of whose hands it is a folly, if we might, to take our selves. It makes us think that we deserve nothing at all, and so to be well-pleased that we have not less than we enjoy. It teaches us to renounce our own understandings, and to think that best, which is so in Gods account. But I will not take a great deal of pains in an easie argument, and therefore let us only consider what the matter is, that no man is satisfied with the portion which Providence hath allotted to him: from the greatest to the meanest we see, that men are ever complaining of their fortune. It is in vain that Heaven bestows many blessings upon them, for they turn all into gall and bitterness, and have something within which destroyes all their happiness. The taste of what they have is spoiled, by a perpetual thirst after something or other which they want. But might they not enjoy themselves well enough without it? There is no question to be made of it. For otherwise he that hath given them greater things, would not permit them to be without the less. *The life is more than meat, and the Body than raiment.* What is the reason then that they

they desire that so passionately, of which they have no real need, and never take any comfort in that which they cannot be without? Truly I can find none, save only this, that though they do not need many things to their happiness, yet in the opinion of the World they do, and it will not account them happy without them. The World thinks him no body who does not wear fine Cloaths, who hath not a great Estate, who is not able to leave his children very rich, who cannot revenge himself on his enemies, and have a large command over others, though he can command himself never so much: And so they sacrifice their own ease to the popular opinions. They vainly employ their time to satisfie other men, rather than themselves. They consider more what will be said of them, if they be not in such or such an estate, than they do their own quiet and repose. And is it possible, can we think, that a man should be well pleased, who refusing to comply with reason alone, desires to give content to that famous Chimæra called *Opinion*? It cannot be; especially since it is the Opinion of others, and not his own only which he follows; and this is a thing so infinite, and withall so mutable and uncertain, that it will never give him any rest who is lead by it. But then after all this, let us consider what it is that makes men desirous to content the World, in order to content themselves. Is it not their Pride and desire to be esteemed? Is it not a vain study to be admired, and to have a great Name in the World? Let us be *Humble* then and we shall be contented. Let us have a mean esteem of our selves, and we shall not be troubled that other mens thoughts are conformable to our own. Let us think we have more than we deserve, and we shall at the most but study to be worthy still to have it. Let us

thus

thus endeavour to make our ſelves happy, and we ſhall not care whether other men think us happy or no.

And then for *Charity*, or the Love of God, it hath this particular Charm, that it renders all conditions alike agreeable unto us, becauſe we never conſider any thing therein, but only him alone. When we are ſo full of him as to love him with all our heart, and all our ſoul, and all our ſtrength, there can be but little room for any thing elſe. Some troubleſome thoughts may intrude themſelves, but they cannot dwell in us, becauſe the love of him will thruſt them out. Beſides, the love of him is very powerful to beget in our ſouls a perſwaſion that he loveth us. Our Love is but the product of his, and there is nothing more comfortable than to think that we are beloved of ſo great a Good. And then again, Love is apt to make us well pleaſed with all that they do whom we intirely love. We can take nothing ill at their hands, but alwayes perſwade our ſelves that they mean well. It pleaſes us much that they ſhould pleaſe themſelves. And therefore if we love God, it will produce the ſame ſatisfaction in all his Providences: we ſhall love them every one, becauſe we are in love with him. Eſpecially ſince we are ſatisfied by this love of his good affection to us: it will not let us ſuſpect him of any unkindneſs. We ſhall alwayes reſt aſſured of his good will, and ſo have no more to ſay but only this, *Thy will, O Love, be done.* And I may add alſo, that the Love of God being juſt oppoſite to our ſelf-love, which is the root of all our troubles, muſt needs be the foundation and root of all our contentment. For what is Contentment, but the ſtability, as it were,

of the Soul whereby it ſtands in one unmoveable temper? It is a kind of indifferency, an unconcernedneſs in all things but only God. And how is that to be purchaſed, but only by ſuch a ſtrong affection to him as deſtroyes the inordinate love of our ſelves, and all other things. As long as that love of our ſelves reigns, it carries us headlong to every thing that pleaſes our carnal appetites. It makes us range up and down the World after every triſle that we have a fancy unto. It makes us vex if we be croſſed in the leaſt of our deſires. It ſets us in a reſtleſs motion without any poſſibility of ever fixing our ſelves. It makes us as paſſionately concern our ſelves for a toy, as if it touched our very life. And therefore till this be deſtroyed, we are not likely to find the contentment which we ſeek. Now the Love of God, that is juſt contrary to it, and cannot ſtand together with it. That concenters and unites all our thoughts and affections in one Good, which we may alwayes have, and in which we may alwayes have ſatisfaction. That ſettles our ſouls in one place, out of which we need not ſtir to ſeek our happineſs. That carries our hearts continually above, and ſets us out of the reach of theſe worldly things. It raiſes us beyond our ſelves, and makes us feel him who is infinitely better: who alſo, we know, rules and diſpoſes all things in the world, according to that excellent goodneſs which we feel in him. Let us love him therefore now as much as we can, and in this let us place our happineſs. So ſhall we never fail to be well pleaſed; becauſe every thing will make us more to love him.

I thank you moſt heartily, ſaid the Pilgrim, for the ſeaſonable remembrance you have given me of that

that excellent lesson. It hath done me so much good, that I cannot see how any thing should trouble me unless it be this; to see so little love of God in the world, and that I can do no more good upon men whom I love for Gods sake. It is very well replyed the Father, if you have no more to troubled you than this; for it is only the fruit of a great Love, which sometime is wont to make us sick, if it meet with unkind entertainment in those on whom it is bestowed. And besides, let me tell you this for your better satisfaction; that you must content your self to see the world so imperfect as it is. You will never have any quiet, if you vex your self, because you cannot bring mankind to that exact *Idea* of things which you have formed in your mind. You desire, I perceive, above all things, that there might be peace on earth, and that Christian people might live in a sweet agreement together. But, be not ignorant, I pray you, of this, that you do but trouble your self, and the world too, if you think to attain this happiness by making all so perfect as your self. As it is too commonly seen that Good men hinder peace by insisting over vehemently upon lesser truths, which might well stand aside to make way for unity in greater things: so an unseasonable and violent endeavour to correct some faults, and root out some abuses, and to take away some imperfect institutions hath too frequently driven peace away from the Church of God. All which proceeds from want of prudence and discreet consideration of things, with which an honest and well meaning zeal had need to be tempered. We must well weigh the nature and moment of things. When it is impossible to have all we honestly desire, we must take what we can, rather than want the chiefest thing that is in our

desires.

desires. We do not live in a world that is composed of compleat Christians. All is weak, all is sick and distempered in the Societies of men. They are in a state of great infirmity, not to say corruption and degeneracy. He that would go about presently to make all so healthy and pure, so free from all disorder as he desires; hath much piety perhaps, but little prudence. He considers not that a crazy state of things cannot be so soon amended and restored to entire soundness. We shall sooner kill than work a Cure, if we apply such violent Medicines, and suddenly make use of the highest remedies. We must deal gently with Patients that are very sick, and also labour of a Chronick disease. We must wait for favourable seasons; we must try what they can bear; we must go on by steps and degrees to extirpate a long setled and inveterate ill habit of mind. In plain words we must not expect and stay, as I told you, for peace in our selves or the world either, till all men be as good as we would have them. We must not remain in Confusion, till we can establish such an exact platform and model of things as Piety teaches us to design. We must consider whether it can be attained in this state of affairs. We must observe what the condition of the world is able to endure. We must do as Workmen and Artificers are wont, who when they have not the choice of their Materials out of which they are to frame a piece, do content themselves to form such an one as their Stuff will yield. It is impossible out of bad matter to form a compleat and excellent piece of Work. And this doth not argue the defect of the Artificer, but the incapacity of that upon which he exercises his skill. It is the knotty logg, and not he which renders the Statue so mean. Such

defects

defects and imperfections in the Body of mankind, nay, and of Christians also, we must be foreed to accommodate our selves unto; or else we must break Society, and not be one Body. Neither God nor man will expect that we should make things perfect, where the state of men is capable of Nothing but imperfection. He himself was fain to comply with the obstinate hardness of the Carnal Jews. The Laws which he gave were not the best, but such as they could bear. And truly we must all be content to suffer that which we cannot mend. Patience must be the remedy of those things which cannot be corrected. Provided, that Christianity be not destroyed, nor Justice and Piety subverted, we must, for peace sake, tolerate many faults, till *they* can be taken away, and leave *it* still remaining. There are some things that are absolutely necessary, and others only excellent, and very desirable. Some that are indispensable, and others that may be let alone. Some that must exercise our zeal, and others only our Patience. And we had need pray to God that all may be so happy as rightly to distinguish these. That they may have as much light as they have heat. That good affection may not be separated from good understanding. That the more piety any man hath, the more prudence and wisdom he may be adorned withall. So will he not only keep peace, but also make it. He will not be a *Friend*, but also a *Father* of it. And in all likelihood obtain that by soft and moderate courses; which the more Violent, though seemingly more Pious too, will certainly drive away.

It is possible indeed the World may call this a lukewarm temper: but do not regard at all what they say.

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For as *Charity* teaches you to be thus moderate; So from *Humility* you learn not to matter their censures of you for it. You shall never be at any quiet, if you be troubled at all that men are pleased to talk of your doings. Or if their good esteem be necessary to your content, it is a very easie matter to fore-tell that you shall always live without it. Those are excellent sayings, me-thinks, which our Fore-fathers have left behind them. *He shall have enough to do who studies to please fools, and them that have no skill. To please and to displease are the meer effects of chance and hazzard; wisdom and sufficiency have no share therein. Two things deserve to have but little credit given to them; the esteem of great men, and the testimony of the people. Reputation is a thing that is often got without merit; and lost without any ill deservings.* And therefore when we have won the greatest share of mens good Opinion, why should we think our selves the better? And when we have lost it again, what cause is there to judge our selves the worse? Are you the taller in the evening, because your shadow is longer, or are you shorter at noon, because it is then contracted? Do not think of your self then according to the measure of the Honour you receive from others; for it is at the best but the shadow of Vertue. So you know it is vulgarly called; and if you allow the expression, there is more of instruction in it, than you may imagine. The shadow, you know, attends the body whersoever it goes: It is its inseparable companion, and will not be parted from it. And so truly doth honour and glory wait upon all Vertuous actions. Though no body commend them, yet they commend themselves. A man cannot but think he hath done bravely, though there be none to applaud him but his own

own conſcience of what he hath done. And therefore regard not ſo much what the World thinks of you, as what you think of your ſelf. Aſk not whether it be ſatisfied, but whether you have rendred Juſtice to your own reſolutions. Wait not to receive commendations from abroad, but think it ſufficient if you meet with no reproaches at home. Not that I would have you refuſe juſt praiſes when they are beſtowed upon you, much leſs think it is the ſtile of Saints to be talking of your vileneſs. But I would only have you to do well, though you hear ill; and only to learn to do better if you meet with good acceptance. For the truth is, the approbation of wiſe men, though it ſhould not puff us up, yet it ought to encourage us. And he that rejects all the teſtimony of others, doth not ſo much expreſs the Vile opinion he hath of himſelf, as the contempt wherein he holds his Neighbours.

Cap. XXXIV.

How they fell into the company of two Travellers. One of which would have pull'd out the Pilgrims eyes, and the other pull'd away his Guide.

THeſe words were ſcarce cold upon his lips, when ſuddenly they heard the noiſe of an horſes heels behind them. Which cauſing them to turn their eyes back, a proper man well mounted preſented himſelf to them, iſſuing out of another rode upon the left hand, and falling then into that wherein they were. When he was come up, and had joyned himſelf to them; he aſkt preſently the common Queſtion, Whither travel you? They were not ſhy of making him a true an-

ſwer, but told him that they were going to a place called *Jeruſalem.* You are well overtaken then replyed he, for that is the deſign of my journey alſo, and I ſhall be very glad of your company. But I muſt tell you, that if you have ſtill held this rode, you are very much out of your way, or elſe all my knowledge fails me. For it lyes a great deal more on this hand (pointing to the left) and here we muſt now turn again and leave this wherein I find you, unleſs we mean to miſs of our aim, and be led to ſome other place. Let me be your Guide, if you pleaſe, for I am ſo well acquainted with the way, that it is impoſſible for me to miſtake it. You may truſt me; for I am confident though I ſhould ſhut mine eyes, or go hood winkt thither, I ſhould not miſlead you.

He ſpoke very gracefully, and was witty in his conceits, excellent company alſo by reaſon of his pleaſant humour; and withall, of a carriage very civil and inviting. But they obſerved that he had a ſword by his ſide, and a pair of Piſtols before him, together with another Inſtrument hanging at his Belt, which was formed for pulling out of eyes. This they thought was none of a Pilgrims habit, and they viewed him ſo carefully, that they concluded he was one of that Brood, who if they cannot perſwade Travellers into their Way, will drive them into it, and then carry them blindfold for fear they ſhould forſake it. Whereupon the Father ſaid to him, Sir, do not think me rude if I be ſo plain with you, as to ſpeak in the ſtile of our uſual Proverb, and let you know, that we had rather have your room than your company. We are ſtrongly poſſeſſed againſt thoſe who would make us believe we cannot ſee our way, unleſs we let them pull out our eyes.

eyes. Nor will you ever be able to invent ſo many good words as to reconcile us to them; who when they find men in courſes contrary to their own, are not content to labour by reaſon to bring them to their bent, but ſhoot them to death if they ſtifly refuſe, as if they were but rogues and thieves. And you will have a great deal to do to perſwade us that you are not one of that number. We ſee what weapons you are provided of, and we ſhall never be convinced that they are innocent. We dread you more than the *Banditti*, and all the lawleſs men in the World. We had rather fall into the hands of Turks and Barbarians, than live under your Tyranny. For though they ſtrip us of our clothes, and ſpoil our goods; yet they will leave us our ſenſes and our reaſons of which you intend to bereave us. We may believe our eyes; and truſt our feeling and our taſte in their Country; but in yours they have loſt their credit, and are deprived of their uſe in matters of the greateſt concernment. And therefore I wonder you are ſo confident of the way wherein you would guide us, ſince your eyes do not alwayes report things truly to you. You ſhall not ſee for us, ſince you acknowledge your ſight ſo deficient. We can be ſure of nothing, if ſuch as you be our informers. Perhaps there is no ſuch perſon as *Jeſus* whom we ſeek, or he is aſleep in his grave, and we ſhall never ſee him at *Jeruſalem*. For though there are that have told us they ſaw him, and handled him after he roſe again, by what means will you aſſure us that it was not an illuſion? Our hands and eyes may deceive us you ſay in others caſes, and therefore what priviledge had theirs from being cheated; But beſides, as I was going to ſay at the firſt, if you are ſo certain of your way as you pretend. I beſeech you, why do you

not make it good by better arguments than thoſe that are made of Steel? Why cannot you illuminate us without caſting us into the midſt of a fire? who more likely to be wrong, than they who are confident they are in the right, and cannot prove it? It is a great ſign you intend to cozen us, becauſe you will not let us examine your Ware. Since you vend it in a dark ſhop, where no body can ſee it, we hold it in great ſuſpition of being naught. But if we do not like it, why will you not ſuffer us to let it alone? Why muſt we be forced to buy, or elſe pay for our refuſal with the price of our lives? Is this the way to make Chriſtians, never to conſider that they are men? Is this the mark of being filled with the Holy Ghoſt, to breathe forth nothing but threatnings and ſlaughters? Me-thinks you transform the Heavenly Dove into the ſhape of a Vulture or a Raven. We have heard of her ſweet nature, of her ſighs and mourings, but we are ſtrangers to her fierceneſs, and know nothing of her croaking for a prey. To give her claws, and arm her with talons and a bloody beak, what is it but to turn her into a Monſter? I cannot conceive, ſaith one of your own neighbours, but more ingenious than the reſt, that they ſhould be the Chriſtian Paſtors who become Butchers of the Flock: and that the Church which was for ſo many Ages in great perſecution, ſhould now it ſelf begin to perſecute. Or if you reckon us for thoſe creatures that are without the fold, then we are ſure to be worried by you. Though the Church be never ſo loving a Mother to you, yet ſhe hath no kindneſs at all for ſtrangers. You tell us indeed that ſhe opens her arms to us, but we doubt that it is to preſs us to death. Nay, Her breaſts we ſee do feed you with Blood, and not with Milk. Her children

are

are cruel and ravenous, and therefore what would you have us to judge of her ſelf?

The Gentleman who ſeemed all the time to be much troubled at this diſcourſe, here interrupted it, and told him that he was too vehement; proteſting that he had no deſign to do them any hurt. We are as innocent people, continued he, as any in all the World, and if you would let us travel together, I would bring you to more good company, who ſhall give you all the aſſurance imaginable of our harmleſs intentions. Do but tell what ſecurity you deſire, and I will undertake it ſhall not be refuſed. I know them all ſo well, that I dare engage my Soul for their fidelity to their word. Undertake nothing, I beſeech you, replyed the Father for other folks. If you had engaged that pawn only for your ſelf it might be taken, becauſe you ſeem a Gentleman, and a perſon of good nature: but as for the moſt of your company, they can never give me the aſſurance which *I* ſhall deſire. There is but one ſecurity which *I* can confide in, and that is the ſame which the *Lacedemonian* demanded of one who offered to ſeal him his faithful Friendſhip, *viz. That if they have any will to do in any miſchief: they ſhall never have any power.* There is none but this that is worth a ruſh: The reſt are alſo vain and infirm, that none but fools will truſt unto them.

He had no ſooner ſaid this, but before there could be any room for a reply, they were all accoſted by another man of a quite different ſhape and humour from this; more ſad and melancholy, more rude and of an heavier wit alſo; who croſſed their way upon the right hand. He making a ſtop a while as they

paſſed

passed by him, and hearing them talk of *Jerusalem*; made no more ado but chopt into their company, and told them, that if they were going thither, they held a very unsafe course; and should wander in by-paths for ever, unless they went along with him in the way that he would shew them. To be short; He pressed them so earnestly, with so loud a voice, and so much heat, that the sweat dropt down from his face. He did little less than thunder among them, and threatned them with eternal destruction if they did not hearken to him. And in fine he told them that he had cause to be thus vehement, for he was sure he was in the right, and could not misguide them. I like you the worse for that, said the young Pilgrim (who thought himself sufficient to deal with this *Hot-spur*) and we should have believed you sooner if you had not pretended to Infallibility, and withall been so uncharitable. We met with your Elder Brother just now, whom you see here, though perhaps you are not well acquainted with him. And if we could be moved at all with confidence, and the pretences of an unerring spirit, he had got the start of you, and you had come too late to beg our assent. You both set up an Oracle, but his is the ancienter of the two; and more resorted unto, and far better customed than yours. I wish that both your pretentions were more modest. For me-thinks there is nothing so hateful as a man that gives us nothing but words, and is angry that we will not believe him. It would put a wise man into a passion, to see one use threatning gestures instead of arguments. And provoke him to think the use of speech a mischief, when he hears poor and simple stuff uttered in terms that carry the stile of Edicts. But besides this, I observe, that as this man would have pulled out mine

mine eyes, ſo you would pull away from me my Guide? You would have me travel alone by my own fancy, and take my ſelf to be as wiſe as the beſt. But for my part, I will alwayes be of the Religion which reverences the Conductors of Souls: and am glad with all mine heart that I have met with one both to teach and to watch over me. He would lead me as if I was a Beaſt, and had no underſtanding, and you would have me run like a Mad-man on my own head; but there is a middle between theſe, and that is reaſon under the Guidance of the Wiſe. He would take away all Judgement from us: and you would have us take it all to our ſelves. I like neither, but would take ſome, and leave the reſt to others. Do not think but that I will judge for my ſelf; but yet I will take a Director with me as God hath appointed, that ſo I may ſee to judge the better. Give me my eyes, ſay I to him that layes his hands upon them: and yet I cry to my Guide, when I ſee the cleareſt, Lend me yours, for they are like to be better than mine own. A great many eyes are ſafer than one. Others may ſee that which I cannot diſcover my ſelf. Intereſt, Pride, Paſſion, and Prejudice have too great an hand in our own determinations; if I can find none that are quite void of them, yet I will conſult with thoſe that are like to have leſs than my ſelf. And if I cannot judge according to their ſenſe, yet *I* will never impoſe my own upon them. If *I* cannot follow, yet *I* will not preſume to lead. If *I* cannot be ſo humble as to quit my reaſon, yet *I* will not be ſo arrogant as to take upon me to Guide them, or to become a confident Teacher of others. Modeſty inſtructs me to think, that if they may miſtake, much more may *I*: that if they whoſe work it is to enquire into Truth, are not ſecure from Errour, then *I* cannot

claim

claim that priviledge who have many other buſineſſes to attend. I will neither therefore contradict their opinion, nor deny my own. I will neither for the preſent become their follower, nor yet forſake their guidance.

The ſtranger did not expect to be encountred with ſuch an oppoſition as this, and ſo betrayed a little amazement at it. And beſides, he was the more confounded, when the *Pilgrim* eſpying a Dagger by his ſide, and a Piſtol peeping out of his pocket, thus proceeded to diſcourſe to him. But though you two are ſo different in your opinions, yet me-thinks you conſpire too much in your cruel practices. That young weapon of yours which I ſee at your Girdle doth make me ſtart. Your Dagger, I doubt, when it is a little fleſhed, will in a ſhort time grow to be a Sword. You are of the ſame perſecuting ſpirit with your neigbour, and will ſuffer no body to be of a contrary mind to your ſelf. And it is the worſe in you, becauſe you have often pretended to liberty, and will give none. It is your ſelf, I ſee, that you love, and no body elſe. You cry out of thoſe burdens, which you are ready to lay on other mens backs. You do that of which you complain; and deſire only to change places with thoſe againſt whom you perpetually murmur. If you could but agree in other things, it would be beſt for you to go together, and leave us to our ſelves. Though we would willingly come to a fair accord (being, I hope, the children of peace) yet I doubt you are of the humour of thoſe men who are ſo obſtinate, that they will not ſtoop a jot, nor bow their heads, though it be to take up ſuch a Bleſſed thing as Peace. It is very ſad indeed that there ſhould be ſuch natures found in the world, but it is ſo apparent,

that

that there are ; that you will have a difficult talk of it, to clear your ſelf from the imputation of being of that wilful party. Though Peace lye at their feet and intreat them to condeſcend a little for its ſake, they do not love it ſo well as to purchaſe it with the leaſt abatement of their own deſires. There is no way to divert their imagination from the object on which it is pitcht: and if they be once reſolved a thing muſt be done, all the world cannot change them from their aim. They are enemies to all accommodation, and ſo tyed to the forms they preſcribe themſelves; that it is impoſſible to reduce them to any equity, or to render them capable to remit of their rigour. Nay ſo far do ſome men forget themſelves, that as many who obſerve it have complained, they would rather fall, than deſcend and come down. They deſire all or nothing: they ſeek Death or elſe Victory. As for Peace which lyes between both, and which ought alwayes to be ſought for by the vanquiſhed, and deſired by the victorious, they nothing care; unleſs they may have it on their own terms and conditions. If you intend then to have our company, you muſt throw away this ſtubborn, ſtiff, and reſolute diſpoſition which makes men loſe Peace for little or nothing. A yielding, complyant and gentle nature is the great friend of Peace, and the only ſoil wherein it will grow. For the preparing of which ſoil, there is nothing ſo neceſſary as humility. It is Pride generally that makes men ſo obſtinate and pertinacious. A conceit of themſelves makes them fondly imagine that every body muſt ſubmit to them, and they to none. This therefore is as great an enemy to our happy agreement, as any the world hath. It obſtructs all paſſages to it: it makes a man ſtand upon punctilio's and formalities, as if they were of equal conſide-

ration to Peace and Unity. It preferrs the leaſt triſle which ſupports its Grandeur before the greateſt Bleſſings that Heaven can beſtow. It makes men endleſſy wrangle, when all that they can ſay ſignifies nothing, but that they have no mind to yield. You are better ſkilled than I it is to be preſumed in the Hiſtory of ancient times: And you cannot well chuſe but remember ſomething of a conteſt between the *Athenians* and King *Philip* about an Iſle that he had taken from them, and had a mind to reſtore. But then you cannot alſo but call to mind, how learnedly one of their proud Orators adviſed them, that if the words of the Treaty did import that he gave it to them, they ſhould refuſe it. He would rather have them loſe that which they could not get, than not have it by way of ſurrender, and reſtitution to them. Was not this a ſtrange foolery? What was it elſe but to prize the vanity of a word, before the ſolidity of the thing, as one hath obſerved on that Story? To ſtand upon a fancy and ſhadow of Honour, when a real intereſt was concerned? But ſuch is the nature of Pride, which thinks it ſelf diſgraced if you pluck an hair out of its head; and takes it ſelf to be undone, if it loſe but a word. Pride would have it ſo; and that will be obeyed, though men ſuffer ſoundly for it. And are not moſt of the Controverſies that divide the world about matters of the like high moment? Are they not in great part a ſcuffling about ſyllables, and a fighting with ſhadows and Idols of our own Imagination? Is not there very hot bickerings about hard phraſes? And is it not thought enough to make a man be killed, if he do not believe a barbarous word? Conſider whether your weapons are not like to be ingaged in theſe doughty quarrels. Whether you have not ſharpened them to ſerve in the cauſe of words.

words. I doubt those that I see you arm'd withall are provided to protect Cob-webs, and to defend the idle dreams and phantasms of Sophisters. But is not the World in a sad case in the mean time? It is not very strange that it should be so much at leisure; They know very well sure how to live and how to dye, or else they would find themselves something else to do. It seems God hath not told them enough to employ them, and so they invent words out of their own brain about which to fight eternally. Away for shame with this Vanity and Pride. Away with this conceitedness which hath thus embroiled the whole Earth, and seeks to draw Heaven into the Contention too. If you would have us joyn with you in any thing, it must be in our prayers, that God would give men such a right sense of themselves, that they may become humble and lowly in heart. To this we will say *Amen*, both for our selves and all others. We will begg this day and night that he would incline mens hearts to peace, by inclining them to yield one to another. That he would bestow upon them a soft and gentle disposition of mind. That he would mollifie their hardness, and smooth the roughness and severity of their spirits. That all may be willing to quit their particular desires for the General Good. That Self-denyal may have as great a place in all mens hearts as it hath in our Religion. And that all who call themselves after the name of Christ, may learn of their Master, who was meek and lowly in heart; who did not cry, neither was his voice heard in thee street: who did not quench the smoaking Flax, nor break the bruised Reed. Who did bear with the infirmities of those that followed him, and is now such an High-Priest as can have compassion on the ignorant and them that are out of the way. Of

these things we can be infallibly assured, and if you have a mind to be as confident of other matters which we think either doubtful or false; trouble not the World with it, and we will not trouble you nor envy to you the height of your illumination.

Cap. XXXV.

A Discourse with some Pilgrims that were going to Loretto *the* Holy Land, *or such like places. How much such persons are abused and cheated. The judgement of St.* Gregory Nyssen *of these Pilgrimages. The Priviledges which* Rome *boasts of above all other places. And what a Market is there held continually for Pardons. Of which a Lease may be bought of many thousand years, for a small matter.*

When the two Champions (for so they esteemed themselves) saw that there was no ground to be won of these men, they thought it best to quit the field, especially since the night was coming on a pace to part them. They made therefore but a short return to what had been objected to them, and then both sides expressing all the kindness that might be towards each other, and promising to live in Charity, they took their several courses. And as for our two friends, they did but rid themselves of this company, to make room for a new. For having bequeathed their wearied bones to rest in such a bed as they could get, betimes the next morning they met with a cluster of *Pilgrims* (as they called themselves) in a very poor habit and much weather-beaten; who were got together under a tree, relating their several Pilgrimages which either they intended,

intended, or had already performed. To this company they were very desirous to joyn themselves a while; and it being admitted, they found one of them telling how holy a place Mount *Sinai* was which he was going to visit with great devotion. And I, said another, shall go your way; for there is a Vow upon me to go and see the Oak of *Mamre* under which *Abraham* entertained the Angels. But first, said a third, let us go to *Jerusalem* whither I am bound, to see the sanctified places which our Saviours feet have trod. The place where he made the *Pater noster*, and where the Apostles made the *Creed*. The Olive tree also still standing hard by the house of *Annas*, to which Christ was tyed when they brought him to be examined by him. For you must know, by the way, that *Annas* being fast asleep when he was taken and they being loth to awake him, they got a cord and bound our Saviour to this tree lest he should slip away before the High-Priest arose. But especially I intend to visit the Holy Sepulchre, and to behold the place where he lay, which I have heard is an action very meritorious. And I, said a fourth, am ingaged to go to our *Lady* of *Loretto* to see the very Chamber where she was born, and where she was educated by *Joachim* her Father and *Ann* her Mother; and where the Angels came to her and she conceived our Lord. This I hope is as meritorious, if not more, as to travel to his grave (and besides it is a shorter journey) for I have heard one say of this place as I believe you never heard any say of the other, that the words of *Jacob* do well befit it, *This place is dreadful, it is no other than the House of God, and the gate of Heaven.* You speak so highly of these holy places, said a fifth, that I should have a great mind to accompany you to some of them, were I not now returning

turning home from a Pilgrimage which I have made to St. *James* of *Compostella*, wherein I have spent more time than I could well spare from my necessary affairs. O then said the Father (who had listned attentively all this while to them without speaking a word) you have brought home I presume to your family one Feather at least of the Holy Cock or Hen which are kept in a certain Church of an ancient City not far from that place. I hope you will favour us with a sight of it, for here is no air stirring to blow it away if it should chance to fall; and this company I believe would be glad if you would bless their lips with a kiss of it. I do not know well what you mean said the man, for I never so much as heard of any such thing. That is very strange replyed the Father, that they should either suffer so sacred a breed to perish, or that the fame of them should not come to your ears. There is scarce any *Pilgrim* that passes that way who doth not go to see them, and therefore I may well marvel that you should hear no news of them: Though I shall sooner believe that; than that they should be so careless as to let those Holy Chickings dye, whose great Grandfather and Grandmother were so miraculous an instance of the Vertue of St. *James* of *Compostella*! I pray Sir said another of them be pleased to let us hear the story of these Sacred Creatures, for we are all I belive very ignorant of it. I will tell it you then said he just as I received it from a person of no mean account that lived in *Sicily* but was well acquainted with all these Countreys. There was on a time a certain man, a great friend of God (whose name he was pleased to conceal) who undertook a Plgrimage, together with his Wife and Son to the Saint forenamed. It was their fortune being in their journey thither to take up their

Luc. Marinæus de Reliq.

their Quarters one night in an old City not many miles from it, they being not able that day to reach as far as *Compostella*. Now in the house that entertained them you must know there was a Maid not so good as she was pretty, who beholding the beauty of their son fell in love with him: and made such undecent expressions of it, that he was forced to be more uncivil to her than otherwise he should have been. This turned her love into a great hatred, and made her study a revenge; which she took in this manner. There being a little silver cup which they used in their Chamber, she neatly conveighed it into his Capouch, and when they were gone out of the City caused them to be pursued by the *Alcade* or Justice of the place, and accused them of theft. When the Father and Mother had been searched and nothing was found, they were something troubled at the molestation which they had given them; but as soon as ever they came to the son, they happened to feel it there, where they little expected to have found it; and so carried them back again. The young man being brought before the Justice could only deny the fact, but was no way able to purge himself, and therefore was condemned to be hang'd. On the Gallows then his Father and Mother were fain to leave him, and as the story goes, there he hung by the neck till they had been at *Compostella*, and performed all their vows to the *Saint*. And his Mother going to visit the Gibbet at her return, and to spend a few tears at the place of execution, found him in the very same posture wherein they left him. But she had not poured out many complaints, nor lookt upon him long with her eyes full of tears, before he called out to her and said; Dear Mother, weep no more I beseech you for me, for I am not dead as you imagine but alive; being

preserved

preſerved by the Mother of God and the interceſſion of St. *James* whom you went to honour, from ſuffering the death which my enemies intended me. Go to the Judge therefore and make no longer ſtay here: Let him know how it is, that I was accuſed out of meer malice, unjuſtly condemned, and thus miraculouſly ſaved by them that protect the innocent and are grateful to their Worſhippers. She did ſo, without examining him any further about the matter: and the Judge was juſt ſate down to dinner when ſhe came running in ſaying, Sir, I beſeech you cauſe my ſon to be taken down and let him hang yonder no longer, for though I muſt confeſs that he is ſtill alive, yet it is by the power of God and his Saints. At which news he ſmiling ſaid, Good woman be content; thy Son is as much alive, as theſe two Birds; pointing to a Cock and Hen which were ready roaſted upon the Table before him. He had no ſooner ſaid the word, but they both leapt out of the diſh and walkt about the Table, being as ready for a dinner as himſelf. And as for the Cock, he moreover clapped his wings and fell a Crowing for joy to find them unpinion'd, and to feel that he did not carry his giſerd thereabouts any longer. Which when the Judge beheld, he was the moſt aſtoniſhed man that ever was ſeen, and could not of a good while recover himſelf to ſpeak a word. But as ſoon as ever the paſſion was over, away he went without ſo much as thinking of his dinner, and called the Prieſt with the Principal men of the City, who all went together to the place where the Youth was hang'd; and found it to their no ſmall wonderment, juſt as the good Woman had ſaid. Whereupon he was cut down and reſtored to his Parents; but the Cock and Hen as more Sacred things were carryed

in

in much ſolemnity to the great Church; and there a Coop was made for them, that they might be preſerved as a monument of the great power of God. Of what colour they were before, my Author ſaid, he did not know; but after their reſurrection they were of a pure white ſnow-like colour, It is uncertain alſo what they did while the Judge was gone to the place of Execution, but afterward it is not to be doubted they lived very purely. For ſeven years being prefixed by God for the term of this new life which they had received, they left no more than two Chickens behind them when they dyed; nor had they ever any more iſſue. Theſe two alſo lived juſt the ſame number of years, and had the like poſterity; and ſo it hath continued in that order to this day. Now all knowing men judge it no leſs than a Miracle, that the Cock ſhould never tread the Hen above once in his life. And then that he begets juſt two Eggs. And that one of theſe alwayes brings forth a Cock, and the other an Hen. And that at the punctual time of ſeven years end, which you know is a perfect number, they leave the World, and reſt in peace. For though the reporter of this did not tell me what became of their bodies, yet you may be ſure, that they never came upon the Spit more. And as for their Feathers, the mention of which occaſioned the telling of this ſtory, you muſt know that they are preſerved as an holy Relique, and all people that paſs to S. *James* through this City, uſe to viſit this Church and obtain one of them. And here now is another wonder, that though there are innumerable perſons which paſs through it, yet they never want feathers; as he tells me who was at the place, and himſelf wore one of them continually about him.

O Sir, ſaid he that had been at *Compoſtella*, how happy a man ſhould I have thought my ſelf if it had been my fortune to meet with you before I took this long journey. I had then been a great deal richer than I am; and brought a treaſure home with me which now alas! I want. I could be tempted if my occaſions would yield to it to return back, if it were but to ſee the faces of this chaſte Pair, who never come together, but only to beget ſuch another bleſſed couple as themſelves. Who knows what vertue it might infuſe into ones mind? Or of what power ſo holy a relique is againſt all the aſſaults of the enemy? Well, I ſhall never ſee a roaſted Pullet more, but I ſhall ſigh at my loſs: And yet I believe I ſhall ſee one very often, for it is a diſh I love very well. But I pray Sir, did you ever meet with any body that had one of thoſe pretious Feathers?

The good man was ſorely grieved to ſee the ſimplicity and innocence of ſuch perſons as they ſeemed to be ſo eaſily abuſed; and therefore he thought good to undiſguiſe himſelf and anſwered him in plain manner to this effect. No truly, nor do I care one ſtraw whether I ever do or no. For though I have heard this Story very confidently related, yet I would be ſorry if you ſhould think me ſo credulous as to receive it for a truth. Nay I ſhould hold my ſelf worthy to be Chronicled for a fool, ſhould I value one of thoſe feathers any more, than ſuch an one as a Fool wears in his Cap. And I cannot but wonder that men with ſuch Reverend Beards as yours, ſhould ſurrender your belief to ſuch ſottiſh tales. You ſeem otherwiſe ſagacious enough, and therefore whence is it that your heads are fraught with ſuch fumes

fumes that they cannot diſcern the groſneſs of theſe cheats? If you can ſwallow a lye ſo great as this? ſure the ſtory of *Gargantua* will not ſtick with you, but go down eaſily. Who cutting up a miraculouſly great Colewort in his Garden, within the leaves of which ſix Pilgrims like your ſelves lay aſleep; eat it and them one morning for his Breakfaſt in a Sallet. Nay you will be able digeſt what follows, how that one of thoſe got into an hallow tooth that was in his Mouth, and ſo ſaved himſelf. For wondring into what Gulph it was that he was faln, he tryed if it were poſſible to feel any bottom; and at laſt gave his tooth ſuch a prick with the pike-end of his ſtaff, that the Giant immediately ſpit him out. At leaſt I may well think that if you had lived an Age or two agone. you would have gone to do your devotion to *Thomas à Becket*; reverently kiſſing his Breeches, and laying your lipps with much affection to the Handkerchief wherewith he was wont to wipe his ſnotty Noſe. Nay, be not offended I beſeech you at the expreſſion, nor think that I ſpeak with too much rudeneſs; for they thought it none I'le aſſure you heretofore, to offer to the peoples ſalutation, ſuch an holy relique, as had the very prints and foot-ſteps of the Snot ſtill remaining upon it.

Erasm. Colloq. peregr. Relig. orgo.

I cannot but be offended ſaid one of the company at theſe reflections of yours upon the Story you have told us, and me-thinks you do very ill to laugh at ſuch ſerious things; which are alſo atteſted by ſo many and ſo good Authors, that if your heart was not very ſtony and hard to entertain any thing; you could not but admit them for truth. If they were worthy a ſerious confutation replyed the Father, I

ſhould but render my ſelf ridiculous by laughing at them. But ſince they appear to all unprejudiced men to be meer fopperies, it is I think our duty to ſmile at them. For the Holy Scripture it ſelf doth plainly mock at the folly and abſurdneſs of ſome mens opinions and doings. You remember ſure how *Elijah* flouted at *Baal* and his Worſhippers, when he ſaid, perhaps their God was a talking with ſome body, and could not hear them both together; or he might not be at home and ſo could give no anſwer; or elſe ſo faſt aſleep (having eaten perhaps too much the night before of the Sacrifices which they brought him) except they called ſtill louder he would not awake. And ſo the Mount of Olives is called by way of contempt, not *Har Miſcheh* the Mount of Unction, but *Har Maſchith*, the Mount of Corruption. And the place which *Jacob* had called *Bethel* the houſe of God, is called by the Prophet in ſcorn by the name of *Beth-aven* the houſe of Iniquity, And thus a wiſe man hath long ago taught us whom you reverence as well as I, that *many things are thus to be refelled, leſt by our ſeriouſneſs they ſhould be at all honoured.* They ought to be laught out of countenance, leſt we do them too much reſpect by our grave handling of them. And yet I have not done ſo much, becauſe I think theſe things are ſo groſly ridiculous, that they laugh themſelves to ſcorn. I have only told the plain ſtory of them, and that confutes it ſelf ſufficiently. To expoſe things of this nature to the world is abundantly to diſprove them. To bring them into vew is to put them to ſhame, and make them hide their face. To make mention of them, is enough to ſilence them. We need not be at the trouble to abuſe them, for they make Invectives againſt themſelves, and carry their own

1 Kings 18. 27. &
v. Iſa. 44. 15, 16, 17.

2 Kings 23. 13.

Hoſ. 4. 15.

Tertul. adv. Valent.

own Satyrs in their boſome. Not to ſpeak of them is the only Civility we can do them. It is neceſſary to ſhut our eyes if you would not have us ſmile at the folly which they reveal to us. We do not firſt ſtrip them, and then lay the laſh upon them; for as ſoon as they appear, they diſcover their own nakedneſs, and carry a whip at their own backs. But ſuppoſe any of them be more neatly contrived and cunningly painted the better to deceive; would you not have us pull off the Maſk or waſh off the paint, that we may ſhew things in their proper colours? That is all that we intend: and therefore be not angry at it. If we ſhould throw never ſo much ſalt in your face, you would receive no harm, unleſs you be raw and ulcerous. But I beſeech you what are the Authors you ſpeak of, upon whoſe credit we are to receive theſe things; are they not ſuch as need ſome body of more credit to be their Vouchers? To cite the authority of ſuch men, is as if you ſhould bring thoſe for your ſureties; for whoſe honeſty not only Certificates, but alſo pawns and engagements of Bodies would be required from other men that are better known than themſelves. Not only we, but ſome that believe as you do in other things, have the honeſty to accuſe the fraud of the firſt beginners of theſe ſtories, and the folly of them that follow their Sotteries. They do not ſtick to ſay that they are very dull people and ſuch as never are wont to blow their Noſes, who do not ſmell the forgery of them that firſt ſtuff their Sermons, and then their Writings with ſuch like tales. Nay, in plain words they tell us, that all Hiſtories within ſeven or eight hundred years laſt paſt, are ſo hydropically ſwollen with lying *Legends*, that a man would think the Authors of them had made it

their

their main ſtrife, who ſhould advance the greateſt number.

Then, ſaid one of the Pilgrims, you do not believe, I warrant, the ſtory of St. *John* the Evangeliſt appearing to St. *Edward* the *Confeſſor* in ſuch an habit as you now ſee us wear, and craving an Alms of him: who gave him his Ring off from his finger, knowing nothing but that he was a poor man that ſtood in need of a great Charity. Did not God do a great honour herein to Pilgrimages and the holy Reliques which they went to viſit? Indeed, ſaid the Father again, I have not faith enough to believe it; and I wonder much how you came to know that St. *John* went abegging to that pious Prince. O, ſaid the other, that is a thing not hard to know, for as a certain *Abbot* hath told us, St. *John* himſelf revealed it to two Engliſh men as they were going to viſit the Holy Sepulchre. For they being in danger to loſe themſelves in an unknown Country, were directed in their way by that bleſſed Apoſtle. Who told them they ſhould have a proſperous Voyage, and that God and He would be propitious to them for their good Kings ſake; whom I loved (ſaid he) very tenderly for the excellency of his Chaſtity. I am *John* the Apoſtle, and you ſhall carry back this Ring to him which he gave me ſome dayes ſince; and let him know that the day of his death approaches, and that ſix moneths ſhall not paſs over his head, ere I put him into the company of thoſe Virgins which follow the Lamb whereſoever he goes. Truly, replyed the Father with a ſmile, I am no more ſatisfied than I was before; and cannot poſſibly reſign up my belief to any ſuch relations of the droniſh Monks of thoſe dayes. This

ſtory

ſtory ſeems to me to be juſt as true as another which the ſame *Abbot* reports; how that St. *Edward* one day ſaw *Jeſus Chriſt* himſelf upon the Altar, ſtretching forth his hand to bleſs him with the ſign of the Croſs, as he was worſhipping of the Hoſt and adoring the Divine preſence there. A thing that was never talkt of till he was dead as the Author of it acknowledges: and then it was pretended, that he had given it in charge to the Earl that ſaw this apparition with him, and conjured him moſt ſacredly that he ſhould ſay nothing of it while he lived. Which is as much as to ſay, that it ſhould not be told while it could be confuted by that Good King, who would have made this lye to have ſtuck in the Authors throat.

I perceive, ſaid another of the Pilgrims, that you have obſtinately bolted your heart againſt all theſe pious Stories; but yet I hope you do not diſallow of all Pilgrimages; nor think it unprofitable for the ſouls health to go to *Jeruſalem* to Worſhip at the Sepulchre of our Lord. To tell you the truth, replyed he, all is alike to me. I do not imagine there is any holineſs in that Land more than in any other; nor can I have an opinion of any Sanctity that I ſhall bring away with me if I ſhould go thither. And therefore it is far better to employ our ſelves well at home, than to take ſo long a journey to do that which may as well be done in any other place. That's ſtrange, anſwered the other, I ſee now you matter not though you diſbelieve the Scriptures themſelves, which give us many examples of Holy Pilgrimages. As the Lame you know and the blind went up to *Jeruſalem* to be healed in the Pool of *Bethesda*. And the Eunuch came out of *Ethiopia* to Worſhip in that City; and a certain v. Act. 8. 28.

tain times all the people of *Jeruſalem* went up to their Feaſts, which I have been told, were all ſo many Pilgrimages. But howſoever that be, you may ſee if you will that they are as old as Chriſt himſelf, and were conceived as wiſe men judge at the very ſame time with him. For he went a Pilgrimage in the Womb of his Mother to ſee *Elizabeth* in the Hill Countrey. And after that he went from *Nazareth* in *Galilee* to *Bethlehem Judah* when ſhe was near the time of her travel. And as he honoured Pilgrimages thus in his Mothers belly, ſo afterward when he hung on her breaſt he travelled into *Egypt*, and after that returned into *Judæa*, and every year went up to the Temple of *Jeruſalem*.

Piſ. l. 3. ca. 2. de potes.

I have waited a great while, ſaid the Father, who here interrupted him, for ſome word or other that ſhould drop from your mouth to the purpoſe: but I have no hopes to meet with it. Sure you have forgot what you were ſpeaking about, and ſome holy Feather or Toy hath taken you in the head, which you dreamt you ſhould find at laſt in ſome of theſe places. Do you think that we go a Pilgrimage every time we take a journey, or go to the next Church, or make a friend a Viſit, or are carryed to the Bath in a Litter for our health? Or was there ſomething ſacred in *Auguſtus* his Officers, or any holy reliques in *Ægypt*, which the Bleſſed Virgin, and our Saviour went to do ſome adoration unto? Yes, ſaid the other, who was glad to catch hold of this laſt word, there were the Bones of *Jeremiah* the Prophet to which perhaps they paid a reſpect, for he lay buried in the Royal City, and was alwayes honoured by the *Ægyptians* for the ſingular benefits which they received from him.

You

You are ignorant perhaps that the Crocodiles, and many hurtful Serpents were baniſhed their coaſt, by his interceſſion; and that in the dayes of our fore-fathers the faithful were wont to go to his Tomb and ſay their prayers; and bringing away ſome of the duſt of that place, it was a certain cure for thoſe who were hurt by any venemous beaſt. Indeed, replyed He, we are much indebted to the Author of this Legend, who hath acquainted us with ſome other things which the Holy Writers forgot to tell us. As that the Prophet *Jeremiah* foretold to the *Ægyptians* that all their Images ſhould fall to the ground when a Virgin and her Son ſhould come into that Land. Which was the cauſe, ſaith he, that even in thoſe dayes they placed a Virgin in her Bed, and an Infant in a Manger, and gave adoration to them. Of which when the reaſon was demanded by King *Ptolomy* (you muſt not enquire which of them) the Prieſts anſwered that it was a Myſterie delivered by their Elders, which they received from the Holy Prophet. Perhaps then you think that the Bleſſed Virgin went to let her Son ſee theſe fine Pictures of himſelf and her. Or that they took this Journey to provide themſelves with a Boxfull of that holy duſt againſt a time of need. Sure if the Jews had but known any thing of that knack, it would have ſerved them very much; and they would have maintain'd that he did many of his Miracles in the Vertue of their great Prophet. Was this the reaſon think you that they ſaid *Jeremiah* was riſen from the dead? What do you think of us that you ſhould imagine it poſſible to captivate our belief to ſuch labberly lyes as theſe? Certainly you take us for very thick-ſkull'd people; or elſe they are ſo themſelves, who beſtowing their time rather in gleaning what is ſcattered

up and down in every place, than in weighing the authority of the men from whom they borrow their Notes; have filled their Books and the World with whole Cart-loads of these Chimerical Stories.

Here the man having continued mute a while, at last burst out into these words not without some passion, well, I will produce an unanswerable place; *Where the Body is, there will the Eagles be gathered together.* What say you now? is this also to no purpose? must we not all go thither where the body of our Saviour is? Alas! replyed the Father, what an ignorance have I lived in ever since I was born? Is the Body of Christ then in the possession of the Turks? Have those Infidels got our Lord into their hands? Was that the end of the Holy War to redeem him from Captivity, and rescue him out of the power of his enemies? I poor Soul verily believed all this while that he had been in the Heavens, in the *Jerusalem* which is above: whither I and my Companion are travelling as fast as we can. Thither if you have a mind to go, come along with us. We will fly if you please like so many Eagles. We will run and not be weary, we will walk and not faint; we will stretch our wings to their utmost extent and not be tyred. In this Pilgrimage we are content to spend our whole lives, but shall think that we are very much out of our way, should we enter with you upon any other. Here he gave them a short description of the manner of their life, and shewed them how and where they sought for *Jesus*. He discoursed of Humility, of Charity, and the rest of the Vertues which are so eminent in our Saviours Example: The imitation of whom, said he, was ever held the highest honour and worship that could be given him. By this he

continues

v. Pisc. p. 105.

continues still in the World. He is every where to be seen in his faithful followers. They bring his living, walking Image into every place. They expose him to open view at home and abroad. They endeavour to have their houses, and their shops in such good order, that you need not go to *Jerusalem* to find an holy place. They would save men the labour of taking a long Pilgrimage to visit the Shrines of the Saints. For they become such themselves, and are the best reliques of them which the World affords. And lest you should think, added he, that we adhere too much to our own opinions, and put too great a sleight upon the Pilgrimages in which you are ingaged, let me intreat you patiently to hear what a person of great authority with you speaks of them, in an Age when they had but newly begun to gain a reputation among men.

A man may think perhaps, saith St. *Gregory Nyssen*, *that he doth a thing of great note, and much to be valued, when he takes a Journey to the place where our Lord was buried. But he himself, when he speaks of those that shall inherit the Kingdom of Heaven, doth not mention the Pilgrimages to* Jerusalem *as a worthy undertaking. Nor when he pronounces his Beatitudes, doth he at all commend this labour and diligence. Why should any man therefore trouble himself about that which will not make him Blessed, nor dispose him at all for his Cœlestial Inheritance? And if there were no dangers (as there are too many) of being defiled and corrupted in the passage thither by sundry vices, yet what shall a man be the better when he arrives in safety there? Is our Lord to be found there, more than in the place where at present we are? Or is there a greater measure of the Holy Spirit* Orat. περὶ τῶν ἐπιθυμῶν εἰς Ἱεροσολ.

at Jeruſalem, *which will not vouchſafe to come hither? Muſt we go ſo far to fetch its comforts, and will it not be intreated to impart them nearer at hand? Truly I muſt needs ſay that I ſee more devotion, more piety, more of all divine Vertues in this very place, than there is to be found. I my ſelf went thither once upon my occaſions, yet I did not feel my ſelf a whit the wiſer, or the better by it. What I believed then, I believed before; what I did there, I could do before I went thither, and I reaped no greater benefit by my Journey, than to find that the places where we live are more holy, than thoſe that we ſo much admire. You therefore that fear God, praiſe him there where you have your preſent abode, and trouble not your ſelves to ſeek any other place wherein to do him honour. The change of place will never bring you nearer to him. But be you where you will, there God will be too, if your ſouls be fit to give him lodging, and receive ſo holy a Gueſt. If you have your inward man full of perverſe and evil thoughts, though you were in* Golgotha, *though you ſtood upon Mount* Olivet, *though you lay even under the Monument of the Reſurrection; you are as far from entertaining Chriſt as the Stones that incloſed him. I adviſe therefore all the Brethren, that they travel out of the Body to the Lord, and not to go out of* Cappadocia *to* Palæſtine.

And in another place writing to certain devout perſons, he tells them that there is nothing more pleaſant than to converſe with pious Souls, and to behold what things the Grace of our Lord hath done for them. *It is no leſs,* ſaith he, *than a Feſtival, and preſents us with ſuch goodly ſpectacles, that one cannot but think he ſees in an heart full of God, both* Bethlehem,

lehem *and* Golgotha, *and the Mount of* Olives, *and the place of the* Reſurrection. *Shew me a man in whom Chriſt is formed by a good Conſcience, who by the fear of God is nailed to the Croſs. Who hath rolled away the burdenſome Stone of Worldly Vanity, and being got out of the Tomb of his Body, walks in newneſs of life. Who leaving the low and creeping life of the World in which he was buried, aſcends by the force of lofty deſires to the Cœleſtial Converſation. Who ſetting his affections on things above, is not weighed down by the weight of his Body, but made ſo light and ætherial by a purer life, that his fleſh becomes like a bright cloud which is willing to mount up with him to the things on high. This perſon in my judgement deſerves to be numbred among thoſe ſo much celebrated things, in which we may plainly ſee the Monuments of the kindneſs of our Lord towards us.*

Thus that great Man delivers his opinion to us, and we cannot but readily yield him our aſſent. Theſe are the Holy Places which we deſire to behold. A man dying unto ſin, preſents us with the faireſt ſight of Chriſts Sepulchre. It ſets us upon Mount *Olivet* when we meet with a Soul of a Cœleſtial Converſation. And I thank our Lord very much that I ſee ſuch manifeſt marks and footſteps of theſe things in this my friend, in whom the burying, the riſing again, and the aſcenſion of Chriſt is moſt lively pictured before mine eyes. As for thoſe places in *Paleſtine* where you are going to adore, if they were ſo little worth in thoſe dayes, I think their price is more faln now: and if they that lived nearer to them thought good to ſtay at home, it will be a ſilly piece of ſuperſtition in us to travel ſo far in devotion to them.

It

It is very true, ſaid one of the company, I am convinced by what this perſon hath diſcourſed that we need not go to *Jeruſalem*. There is a place nearer at hand of greater Sanctity and richer in all Spiritual treaſures, and that is *Rome*. There as I have been informed you may ſee ſeveral Pilgrims (and in time may have that honour your ſelf) who dine every day in the preſence of the *Vicar* of Chriſt, and that of meat from his own Table, and bleſſed by his own moſt holy hands. This methinks is a great deal better than to kiſs a cold ſtone, or to take a mouth full of air on the top of a Mountain. And beſides this which is the leaſt part of their entertainment, there is more excellent proviſion made for their Souls, the Church of St. *John Lateran* affording no leſs than forty eight years of pardon every day in the year, together with the pardon of the third part of all a mans ſins. And if you would have ſome other kind of food for your ſouls which is more viſible, there is in that Church to be beheld among other reliques, ſome of the fragments of the five barly loavs and the two fiſhes wherewith Chriſt fed five thouſand men. Some poor body I ſuppoſe on whom they might be beſtowed after dinner brought them thither, being ſatisfied by the meer ſight of them, and hoping that others might be ſo in after times. But the more probable opinion is, (ſince the poor and rich were admitted to that feaſt) that the fragments falling to the ſhare of thoſe that waited at the Table, and there being juſt twelve Baſkets full in all; each of the twelve Apoſtles had one for his portion; and that St. *Peter* ſaved his that he might bring it to *Rome* of which he foreſaw that he ſhould be made Biſhop. But to return to what I Began to ſay concerning the pardon of ſin which I ſuppoſe you all moſt earneſtly deſire. The liberal

Diſcus Papiſt. cap. 2.

liberal grant already mentioned is but a mite to those vast treasures which two Popes indowed that Church withall, who gave thereto so many Indulgences as none can number save God alone. So my Author tells me, and if you doubt of it, Pope *Boniface* witnesses to the truth of it in these words; If men, saith he, did but know the Indulgences belonging to the Church of St. *John* and how many they were, they would never go so far beyond the Sea as to the Holy Sepulchre in *Jerusalem*, but would rather spare so great a labour. For grant that they are absolved there both from the guilt and also from the punishment of their sins, this is no more than they have nearer at hand in the Church of St. *John*. And do you not think it is a good bargain for a man to forsake totally his riches and lands and such like things, that he may purchase such an incredible mass of Spiritual and Divine riches? And yet you need not do so much; it is but going thither and leaving your goods for a time, and then besides all these blessings, you shall come loadned home with a great deal more pretious commodities, such as *Agnus Dei's*, Holy Pictures, Blessed Bread, Sanctified Wood, and a great many other invaluable Jewels.

To this discourse when one listned very devoutly and askt him if a man might have all this Wealth at no greater charges but only going for it; He was a little at a stand, And told him that his words were not so to be interpreted as if he might go fetch such great blessings and carry no money with him; for there is nothing to be had at *Rome* unless you buy it. It is not to be expected that they should make Holy things so cheap as to give them away for asking. It never was so since there were Pilgrimages: But the good men that

that undertook them carried their purſes full of money, and exchanged it for holy Croſſes, bleſſed Grains and ſuch like things as I now mentioned. For elſe how could it be that one Monaſtery in *Helvetia* ſhould be inriched ſo much by the offerings of Pilgrims who came thither, that it was able to take away the Tiles that covered it, and inſtead thereof to lay on plates of Gold and Silver? But I hope then, replyed the other, that I ſhall find all that true which you have ſaid, and obtain ſo many pardons as you promiſe, which indeed I am willing to purchaſe at any rate. O Sir, ſaid He again, you need not doubt at all of it. I have told you nothing yet of the Holineſs of that place and the beauty of the Church. Which is not ſo much the Miſtreſs of the World, as the Mother of the Faithful, the moſt indulgent Mother that ever was. There is none can tell the vaſtneſs of her Exchequer, and the liberal ſumms which iſſue out thence unto her children: in compare with which all that ſhe receives from them is not worth the naming. In a little Chappel of that Church of St. *John* forementioned, there is a remiſſion for all ſins to be had every day. And not far from it, there is a place of that holineſs that you may have no leſs than three and thirty thouſand years of pardon, for once going up a pair of ſtairs. Is it poſſible ſaid the other? Sure this is either not believed, or not known, for otherwiſe all the World would go thither to be delivered from their ſins. There is none I aſſure you, replyed he, but Hereticks who queſtion the truth of it, and I cannot tell why men are ſo negligent of their Salvation as not to flock more than they do to that Holy City. The thing is plain enough, or was ſo not long ago (and I doubt not of the care of the Church to preſerve things of ſuch value) for there is an aſcent

of

of three and thirty ſteps, and how oft ſoever any man devoutly goes up to the top of it, for every ſtep he hath a thouſand years of pardon. And wonder not at the thing, for theſe ſteps you muſt know were brought from *Jeruſalem*, and are the very ſame which Chriſt aſcended when he went up before *Pontius Pilate* to be judged by him. The Women indeed may take it ill that they are not ſuffered to come into this Chappel (it being called the Holy of Holies;) and to ſay the truth I was much grieved for them when I firſt heard this, becauſe I know that they have Souls as well as we, and Sins too. But afterward having more diligently ſearched into the matter, I found that they will be no great loſers by being ſhut out of this very Sacred place. For though I do not know where they can get ſo many years of pardon at once, yet it is provided that they may have enough; and leſt they ſhould murmur, I can tell them this for their comfort, that they may obtain them without the labour of going up a pair of ſtairs. For let but any Pilgrim of either ſex, and at any time of the year go to viſit the Church of St. *Paul*, and there are granted to all and every of them by three gracious Popes no leſs than nine thouſand years of Pardon. But if any one be ſo great a ſinner that he thinks all this is not ſufficient, he may know that there are in the Church of St. *Peter* ſo many Indulgences that they are paſt numbring. And yet in the Holy time of Lent, how many ſoever they be, they are all doubled. I ſuppoſe that you will think it needleſs to have any more than all theſe, but if you are afraid, and would be ſtill furniſhed with ſome additional Indulgences; it is but going to the Church of St. *Mary of the People*, and to thoſe of St. *Vitus*, *Modeſtus*, and a thouſand *Martyrs*, and there you may have

Ib. cap. 5.

Cap. 4.

Cap. 14.

a great many thonſand yeare of pardon more for every day, and beſides as many fortieth parts if you think them of any worth, after ſo large a ſtock which ſure you will never be able to ſpend.

Perhaps, ſaid the Father, it was intended that he ſhould lend ſome to his poor neighbours if he have no uſe of all this treaſure himſelf, if ſome of them may not be able to go thither. And therefore in my mind (if all this be true) a man ought not to refuſe the leaſt bit of the Charity of the Church, but go to all theſe places and bring away as many Ages of Pardon as ever he can; that ſo he may be charitable unto others. No ſuch matter, anſwered the other, they will do no good to thoſe that do not go to fetch them; being the reward of the labour and pains that a man takes in a tedious Pilgrimage. But then, ſaid he again, me-thinks the Church ſhould be ſo charitable as to ſend greater ſtore than it doth of theſe bleſſings to them that are not able to take a journey for them. And it hath made me wonder very much that *Rome* ſhould be ſo holy a place, and that a pair of ſtairs there ſhould be of ſo great vertue, as to procure greater favours than the blood of *Jeſus Chriſt* himſelf in any other Countrey, For I have read that a little glaſs full of it was procured from the Patriarch of *Jeruſalem* and the Maſter of the Templars, and ſent to *Henry* the third King of *England*, and by him carried in great devotion on his bare feet and in a beggars habit from the Church of St. *Paul* to that of St. *Peters* at *Weſtminſter*: and yet there were but ſix years of pardon and an hundred and ſixteen (or at the moſt forty) dayes, granted to thoſe that ſhould come to worſhip that holy Relique. Doth it not ſeem to you very unreaſonable that the ſteps on which

Math. Pariſ. & Math. Weſt. An. 1247. *et* 1250.

which he trod ſhould exceed ſo much in efficacy the blood which he ſhed? Is there not a vaſt diſproportion between three and thirty thouſand years of pardon which the former procures, and ſix poor years which the latter beſtows? How comes it to paſs that the Pope would do no greater honour to his blood, eſpecially ſince they payed ſo dearly for it? For you muſt know that it was ſent to comfort the people of *England* after he had miſerably oppreſſed them, by levying huge ſumms of mony and excommunicating all that refuſed to pay them. It ſeems to me as if the Blood of Chriſt it ſelf could do little or nothing unleſs it be at *Rome*. And yet that is not the buſineſs neither, for ſmaller things can do greater matters when the Pope pleaſeth. It is not many years agone, ſince *Clement* 8. ſent ſome baggs full of little Croſſes and bleſſed Grains to be diſtributed among the people of *France*, accompanied with this Indulgence; that whoſoever had ſome of theſe grains in his Beads, ſhould obtain an hundred years of pardon for every kiſs that he ſhould at any time beſtow upon them. Here was a liberal grant indeed. You ſee what your holy Father can do if he liſt by little trifles of his own making. And therefore all that I am able to conclude is only this, that nothing can work any more than the Pope will let it, no not the blood of Jeſus Chriſt. And that he was more ſtern in thoſe dayes when the *Engliſh* were enſlaved to him; and now he is grown better natur'd, and ſtudies by his kindneſs to oblige his ſubjects, leſt they ſhould all ſhake off the yoke he layes upon them. Or if you had rather ſo conceive it, there is nothing that he can part withall unleſs you pay for it: only now and then he affords you a better pennyworth, and lets you have more for your mony than at other times, that he may gain your

cuſtome and induce you to truſt him ſo much as to ſuffer him to uſe you as he pleaſes. And truly he uſed our forefathers ſo hardly, that I wonder they continued his chapman ſo long. He put ſuch baſe commodities, ſuch counterfeit ware into their hands that I cannot tell what ſhould keep them from diſcovering the cheat. I am aſhamed when I think what fools he made of them: and how he uſed them like little infants, impoſing what he thought good upon their belief. It makes me bluſh to reflect on all the toyes wherewith he gull'd them of their money. He ſeems to have had them in ſuch ſervitude that he had ſcarce left them any Souls of their own, but rifled them of all their reaſon. For was it not a ſtrange ſottiſhneſs to believe that he had bottled up the blood of Chriſt, which we know was carried into the Heavens with Him, that He might appear therewith before God for us and perfect our expiation? and yet there were a thouſand of theſe tales that paſſed for currant truth. Nay a Frier of *Gaunt* was wont to ſay that theſe godly frauds and couſenages were the Milk which St. *Paul* gave to Babes, as being unable to digeſt the harder meat. Since He intended therefore to keep the World alwayes in its ſwadling clouts, thoſe Nurſes to whom he committed his children fed them with little elſe but this Milk. Of which their Bottles were ſo full, that it was held by wiſe men as good an argument to ſay, He is a Frier, therefore he is a Lyer; as to ſay, This is White, therefore it hath a colour. It would be only to deflowre the time, or elſe I could give you a large catalogue of their forgeries. And if this little that hath been ſaid will not ſerve to open your eyes to ſee the fraud, you may go on to traffique with *Rome* as thoſe before you have done. But if it vend ſuch Merchandiſe as this,

Walſingh. Rich. 2.

me-

me-thinks you ſhould judge it no more to your profit to go thither than into Turky; and that City ſhould be as little in your thoughts as the earthly *Jeruſalem.*

CAP. XXXVI.

How the Pilgrim had a fair ſight of the heavenly Jeruſalem: *and what inſued thereupon. How eaſie it is by a true and paſſionate Friendſhip to learn the greateſt Love to God. And that he is to be ſtudied and admired in all his Creatures, as well as in his Son Chriſt.*

THE young man was glad to hear him ſpeak theſe words becauſe they lookt like a concluſion. And therefore pulling him by the ſleeve, he pray'd him not to wait for their anſwer, but leave them to muſe of what he had repreſented ſo plainly to their minds. And I wiſh ſaid he (turning towards them) that if you regard not this diſcourſe, there was ſome ſuch perſon here as St. *Gregory* to whom you bear a reverence, that he might tell you what he thought of your intended Pilgrimages to *Rome*, *Loretto*, and ſuch like places. No doubt he would inveigh more ſharply againſt them, than thoſe into *Paleſtine*. Think I beſeech you upon his words, and if you be not pleaſed to go along with us; yet forbear at leaſt theſe needleſs though expenſive journeys, and reſerve your money for ſome uſes that will turn to a better account. And ſo having civilly taken their leaves of each other, He and his Guide held on their way to that Holy place where *Jeſus* himſelf now reſides. Several things they diſcourſed

diſcourſed of, and many good things they did as they went along; till at laſt having gained the top of an high hill (which without ſome difficulty could not be climed) they met with a knot of more excellent perſons, who recompenced for the tediouſneſs of that company into which they had lately faln. The Spectacle which preſented it ſelf was no leſs wonderful than it was new. For there they beheld ſundry *Pilgrims* like themſelves who had placed their bodies, though in ſeveral poſtures, as if they never meant to ſtir from that place; unleſs it was to be carried directly up to Heaven. Some of them were faln upon their knees; and with their hands upon their breaſts, their eyes elevated toward the ſkies, and a very ſmiling countenance, they ſeemed not ſo much to aſk as to poſſeſs ſomething that they dearly loved, and for which they rendred thanks to God. Others of them ſtood gazing upon their tip-toes; with their mouths open and their eyes ſo fixed, as if their Souls were gone half way out of their bodies to fetch in ſomething which they hungred to receive. And others alſo ſtretched out their arms to ſuch a length, as if either they ſaw that thing coming to them: or elſe they thought them to be wings whereby they could fly to that which they lookt ſo greedily upon. For this they obſerved after a careful view of them, that every one directed his eyes the ſame way; as if they waited for the very ſame good to deſcend into their embraces. And therefore theſe two perſons being not ſo much ſtartled as raviſhed at this ſtrange ſight, thought it was beſt for them to do ſo too; and to try if they could make any diſcovery of that which attracted all theſe eyes and hearts unto it. And they had not done ſo very long, but by the advantage of this Mountain, and the clearneſs of the air, and the

the ſteadineſs of their eyes, and the quiet and ſilence wherein they all were; they had a very fair proſpect of the Heavenly *Jeruſalem*.

Now (you may be ſure) our Pilgrims heart ſkipt for joy; and he began to bleſs the happy day which brought him hither, vowing that it ſhould be markt in his Calender for an *Holy day* as long as he lived. For he was not only aſſured hereby that there was ſuch a place, but he diſcovered ſomething of the felicities of it; which here met him with a delicious entertainment. It did not ſeem to be ſcituate in a Region like to any that he had as yet beheld; but in one ſo clear and pure that the ſky is but a ſmoaky vapour in compare with it. There was no cloud that durſt be ſo bold as to come within ſight of it; nor was there any darkneſs that could approach to ſully its beauty. But as there was a perpetual ſerenity about it, ſo an everlaſting day was one of the principal ornaments of it. The rayes of the Sun he perceived never hid themſelves from it; if he judged aright, when by the glittering of the place he thought it all guilded with his beams. But ſometimes he conceited that the City was all built of ſuch pretious ſtones; that they ſupplyed the place of the Sun, by thoſe ſtreams of light which iſſued forth from every one of them. Nay the very garments of the Inhabitants (which he could diſcern a little) were ſo gliſtering that they ſeemed able of themſelves to create a continual day to thoſe that wore them. He beheld alſo ſome winged people, (for ſuch are they that dwell there) come flying from one of the gates of the City very ſpeedily towards him; who told him that they accompanied him in his journey though he did not ſee them: and that they had been

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at *Jeruſalem* to carry news of his travels thither, and to relate the conſtancy and reſolvedneſs of his mind in this purpoſe: and that they were ſent back again not only to wait upon him, but to let him know that the Lord of the place did wait very paſſionately for his arrival, and would be exceeding glad in ſafety to receive him.

Into what an extaſie he was caſt by this relation, eſpecially when he heard a little whiſpering noiſe (for it was no more) of the Muſick and the melodious Airs which thoſe Choriſters of Heaven make; it is altogether needleſs to tell you. His Soul was almoſt allured out of his body by this ſight; and was held in by ſo very ſmall a thred, that two or three ſharp thoughts more of that happy place, would have cut in two that ſlender tye. He verily thought that this was *Piſgah*, and that he was gone up to dye there. And when he ſaw that he muſt ſtill live, yet he could not but ſay to his Guide, Let us build us a Tabernacle or two in this place; for it is good to be here, untill thoſe winged Miniſters ſhall be at leiſure to come and fetch us away to Heaven. Surely, ſaid he, it cannot be long before they do us that favour. Let us ſit ſtill a while and ſee if our longing ſouls in the poſture wherein they have been, cannot invite them to give us ſatisfaction and tranſport us thither. But his Director (to whom he ever uſed to hearken) told him that this was a thing which a man might rather fancy than deſire. For it could not be permitted that they ſhould ſit alwayes gazing there; neither was there any hopes of arriving at the deſired place, unleſs by their own diligence in ſuch things as God would have them employed, they ſtill indeavoured to creep nearer and nearer unto it.

And

And me-thinks, added he, it ſhould be ſufficient to content you that the reſt of your way carries the face of ſuch pleaſure, and promiſes ſo much eaſe and facility to you in your paſſage; as you will diſcern if it pleaſe you but a little to turn your eyes from your Journeys end, to behold the path that leads you to it.

With that the young mans eyes began to fall a little from thoſe lofty places whereon they had been fixed; and to caſt themſelves upon the ground which lay below under his feet, in which he was at preſent to make his abode. But he did not loſe his pleaſure by taking his eyes off from *Jeruſalem*; for the rode which lay thither appeared now ſo plain, ſo fair and ſmooth, ſo free from bryers and thorns, and all that had moleſted and galled him before, that it proved the beginning of Heaven to him. The Earth he ſaw was every where loadned with ſo much Plenty; that nothing troubled him but only that he could not ſee Travellers enough to gather it. On every ſide of him there were ſo many beautiful flowers; that he could ſcarce tell whoſe invitation to accept, when they ſeemed to deſire to be pluckt by his hands. The very ſtones had loſt the hardneſs and roughneſs of their nature; and did ſoften and ſmooth themſelves when the feet of Pilgrims came to oppreſs them. And all the way likewiſe was ſo quiet and ſtill, that if a leaf wagged, it was by the ſweet breath of thoſe Muſicians which ſate among the Branches. One could not ſpeak ſo much as a word, but an Eccho from the Vault of Heaven would repeat it; as if ſhe had a great deſire to learn, or was much in love with that language. Yea all the Mountains which they were ſtill to climb, ſeemed of ſo eaſie aſcent; that they differed nothing from

the plain ground. And the very Trees which grew upon them were ſo ſtraight and tall; that they ſeemed to liſt up themſelves above the clouds to beg the Heavenly Bodies, that they would ſend their pure and unſtained influences on them before they had loſt any thing of their innocence, and were defiled by their paſſage thorow our unwholſome Air to the boſome of the Earth. Many a mile one might paſs thorow a Forreſt of nothing but Myrtles and Lawrels; under the ſhade of which a Traveller might ſweetly repoſe himſelf, and dream that he ſaw the Crowns and Garlands which were wreathing for him in *Jeruſalem*. Every Wood alſo (of which ſome ſtages wholly conſiſted) appeared like a goodly Orchard; where an infinite Variety of lovely fruit ſaluted them that paſſed thorow it. And though the courteous Apples, with all the reſt, ſeemed to bow themſelves to kiſs the Pilgrims hands; yet by their fragrancy one would judge that they were not of a meer terreſtrial growth; but fed by ſome inviſible roots above, from which they derived the refined nouriſhment of cœleſtial Juices. From the ſurpluſage of which alſo it was (as one would be tempted to think) that the Balm and all other Aromatick Liquors dropped; which had no other uſe in that place but to anoint the heads of them whom thoſe Trees overſhadowed. In ſhort, this way that he had now to paſs, was called by ſome Poetical fancies the Laughter and Smile of Nature; by others a Monopoly of Pleaſure; by others a World of Sweets that live in fair community together, neither envying nor contemning one the other, but contributing every one to the beauty and delight of the whole. But none of theſe names gave him any ſatisfaction, nor could it pleaſe him to hear it called any thing elſe, than the

Entrance

Entrance of the Paradiſe above. And indeed when he came to taſte of the fruit, he could not but conclude that he eat of the *Tree of Life in the midſt of the Garden of God*; and when he felt thoſe diſtillations on his head; he could think of nothing elſe but the *Unction from above.* All the things in this deſcription were but ſo many Pictures whereby his fancy repreſented to him the happineſs of that life which hereafter he hoped to lead; wherein he thought to find every thing to his deſire. The difficulties of his Journey ſeemed now to be overcome; and every ſtep he ſaw would bring him to a new pleaſure. There was nothing to be done, but what promiſed to gratifie him with repeated joyes, and to reward his labours with abundance of content in the doing of it. And there was nothing to be ſuffered which threatned any harm; but ſeemed to have loſt its prickels and thorns, and to court men into its embraces. Now he thought he ſhould be ſo happy as to live more above, and hold a conſtant communication with Heaven. He expected to ſurmount the clouds wherein he had been wrapped, and to live in a purer light, and enjoy a greater ſerenity of mind. Now he hoped to paſs his time in ſublimer Meditations; in a ſteadier Faith, in a more ardent Love; in more comfortable Expectations; in quicker taſtes of the good things to come; and ſo in more perfect Peace and Joy in the Holy Ghoſt. In ſhort, he diſcovered on all ſides both preſent ſatisfactions, and future hopes; with larger Aſſurances alſo that they would not make him aſhamed.

Being thus then ſpurred by the admonitions of his Friend, and the invitations of the Way, on he went again (together with the happy Companion of his

Travels) ſometimes caſting his eye upon *Jeruſalem*, and ſometimes upon his *Way*, which now became more eaſie and more delightful to him than ever before. But having deſcended a little from the head of that lofty Hill where they had ſtayed thus long; the young Pilgrim obſerved that he had loſt that fair ſight of *Jeruſalem* which he ſo much admired. At which he began to be ſurprized with a little quivering and coldneſs in his Body; till his Old Comforter told him that this ought to be the cauſe of no troubleſome thoughts. For the whole way (ſaid he) to that place conſiſts much of Hills and Dales; and as now you are going down from the heights wherein you have been, ſo ſhall you advance again in due time, and be preſented not only with a freſh, but with a fairer ſight of it. He told him alſo how impoſſible it was for any Traveller to remain long upon thoſe Mountains, where the Air is ſo quick and piercing that it would make them quit their earthly Manſions. And withal he diſcourſed of the advantage of thoſe Vallies, and ſhewed him the Silver Brooks full of the Waters of Life which ran in thoſe humble places: together with all the pretty flowers wherewith the verdant banks of thoſe ſtreams were crowned. In fine he repreſented to him that they were ſo far from deſcending now into any diſmal ſhades; that they were but going to eaſe their minds with a little variety in theſe cool levels, which were almoſt ſpent and exhaled by ſo long a ſight of *Jeruſalem* in thoſe ſuperiour Regions. Not omitting alſo to let him know that it was not ſo impoſſible as he imagined to meet with ſomething of it, in thoſe low Meadows into which they were now entring; which ſpread ſo goodly a Carpet for their feet to tread upon, that the Hill which they had left ſeemed to bow its Head to look upon

upon the richneſs of it: And thereupon he ſhewed him how thoſe Chryſtal Waters, which he heard murmuring, and inviting his thirſt to quench it ſelf in their ſtreams, came down from a Spring on the brow of that Mountain where they had lately been. And can you believe, ſaid he, that any thing can flow from thence which brings no tidings with it from *Jeruſalem?* Taſt and ſee if their relliſh be not ſuch as tells you from whence they come, and makes this place happy which flows with ſuch contentment. Believe not me but your ſelf (if it be not too much for you to ſtoop down and drink) that theſe Vallies are watred from above, and receive at ſecond hand what the more riſing ground at firſt enjoyes.

The Young man heard him very obediently, and ſoon ſatisfied himſelf in the truth of what he ſaid, by taſting of the Waters, which had a ſtrong tincture of *Jeruſalem*. For the Rayes that come from it and beat continually upon that aſpiring Hill, had indued the whole body of it with ſome of their Vertue, which might conſtantly be communicated to the neighbouring, though lower places. He was immediately inſpired (I mean) with a great heat of Divine Love, in which he found not a little of Heaven. He ſaw that Meditation, Prayer, and ſuch like holy imployments do but diſpoſe the will to acts of Charity, and doing good to all, according as God hath done to us. The clearer ſight he perceived that any one hath of the Glory to come, the more powerfully is his heart touched with a fervent deſire and endeavour to be thus imployed. This is the natural iſſue of a right belief of what Chriſt hath promiſed. There is nothing ſo naturally flows from it when raiſed to its higheſt pitch, as

and easiness and pleasure in doing good: than which nothing can come nearer to the life of them that dwell above. He saw now that *Jerusalem* might be found in the houses of the sick, in Hospitals, and the meanest places where Humility and Charity can find themselves any work. If he met with a poor stranger that moved his compassion, it was as if he had met with an Angel. If any differences came in his way which he could compose, it was as if *Jesus* had spoken peace unto him. When the Orphans and Widows gave him their Blessing, it was as if he had received one from Heaven. And all this gave him the greater satisfaction, because he was afraid he should have met with it no where else, save only on such Mountains as they had newly left.

But yet I must not forget to tell you that there was none for whom he felt such a particular kindness, as this person who had so charitably conducted him and made every condition so pleasing to him. He had no sooner drunk off one Cup of the waters named, and began some actions of Charity to others, but he felt himself all over in a flame of love to him. Whatsoever he did, the end of it still was to think how much he was beholden to his love which had directed him to this most happy life of doing good. One would have thought by the effects that it had been such a potion as they call a *Philtrum* which hath a power, it's said, to fascinate Souls; and draw them by a sweet inchantment to that party who administers it to them. And to tell you the very truth, had not the wisdom of his Friend again prevented it, this had proved one of the forest temptations which he had hitherto encountred; notwithstanding all the good counsel where-

with

with he had been armed. For as he was wont to report of himſelf, his heart was ſo much glewed to this Friend of his; that ſometimes he could not think of *Jeſus* or *Jeruſalem* meerly for thinking of Him. He thought it was very ſad that any one ſhould be too greedy of ſo innocent a pleaſure; but yet he fancied ſometimes that he was, and that nothing elſe pleaſed him but only the ſociety of this perſon.

Who now therefore thought himſelf concerned to have a more than ordinary care of his Patient, becauſe he had made him ſick; or at leaſt been an occaſion of his preſent diſeaſe. And ſo quick he was in his Applications, that it could ſcarce be called by that name; but by the Vertue of his Remedies was rather turned into a cure of other diſtempers, which had ſome root within him. It is not ſtrange (ſaid the Old man) that I ſhould creep ſo far into your heart, if you do but conſider how wide we open our breaſts to thoſe things which are of great uſe and advantage to us. There was no other cauſe but this that made men Deifie certain Creatures, which they found to be very high benefactors unto them. Have you never heard any body call the *Sun* a Viſible God? And what was it I beſeech you that procured him ſo many adorers, but the ſenſe that men had of the benefit of his fires; which enamoured them of his beauty, and inflamed their love to the height of Devotion to him? Wonder not then at your ſelf that you perceive ſuch a fervour in your ſoul to me your poor friend; whom you eſteem (though alas unworthy of ſuch a name) to be no leſs than your Treaſure. This will juſtifie an high degree of affection towards me. And there is no danger I'le warrant you, of proving an Idolatrous

Idolatrous Lover, if you will but let me ſhew you how eaſily you may make me become what you call me; and improve this Affection ſo, as to be a very great gainer by it. But firſt I muſt reveal to you this ſecret, which you have not hitherto diſcovered; that of this affection I my ſelf have a larger ſhare than yet hath appeared; yea to your own perſon I have not been ſo cold as you may perhaps imagine. And yet I am ſo far from thinking my ſelf the worſe for what I feel of it, that I take my ſelf to be much the better; and would not for all the world have a leſs portion of it than I perceive you find in your own heart.

Now that you may not think I make uſe of Rhetorical figures and launch out a great deal beyond the truth; let me beg ſo much of your patience (who as you confeſs have imployed much of mine) till I relate what benefit I have found by loving you. For then I hope you will think it poſſible for your ſelf to reap the ſame: and not be troubled for the exceſs of love you bear to me; ſince thereby you receive no greater hurt, than to become capable of enjoying a more exceeding advantage. And God being the Chiefeſt Good, the higheſt object of our Underſtandings, the ſatisfaction of our Wills, the Centre of all rational deſires; what greater commendation can there be of Friendſhip, than that it is apt to bring our ſouls into a fuller poſſeſſion of this Being, who is the cauſe of all other, and of all happineſs? Will you not confeſs that it is a thing of great Uſe, and great Value; which ſhall indear him unto you, who is of more uſe and worth than the Sun or all the World? Now if you can give any credit to me, you may

may be assured that my Friendship with you hath taught me not only that God is Love, but what it is to love God, better than any thing else perhaps could have done. And what is this Love, but as you have often heard, the whole Duty of man; all that God requires of us that we may enjoy eternal felicity with him? This if I can demonstrate, I suppose you will no longer complain of an excess of this excellent affection, which may so easily be converted, without much Art or contrivance, into one so Divine, that God himself will love it very much.

And if you would know by what Chymistry it was that I turned this Baser affection (as you are apt to call it) into that which is so noble and sublime; it will be a matter of no difficulty to make you understand it; for there was no longer operation in it than this. I used to observe what it was that my love caused me to do to you, and that I concluded was far more due to God. And so it taught me (1.) To think often of him and to keep him in Mind; for this I found a necessary effect of the Friendship I have with you. If there be something in your *Idea* that is grateful to me, which makes me to hugg it so much and carry it about with me, then there must needs be a great deal more in that *Idea* I have of God, who ought therefore ever to bear me company, and to go along with me as my Joy where ever it be that my occasions lead me. And so (2.) I learnt by loving you, to take a delight in conversing with him, and to embrace or rather seek all opportunities of frequenting his company. And then (3.) For I must not stay to enlarge these things into long discourses, but leave that for your work) I was instructed hereby to desire his acquaintance more, to thirst after an in-

timate familiarity with him, and to be more perfectly united to him. (4.) To be highly pleased also in him was another fruit of this Amity; To rest so satisfied in his enjoyment, as to want nothing to compleat my contentment. And (5.) To study withall how to be pleasing to him; or rather to be able without any study, by a meer likeness of Nature, to do all things agreeably to his mind. For I must take so much liberty by the way as to tell you, that there is no anxious labour in love, nor any carefulness to find what is grateful to our Beloved; but we have a natural inclination to do just as they would have us. From hence (6.) I proceeded to like well of whatsoever He doth; and to be pleased with all his Providences. For we alwayes feel our selves inclined to find no fault with our Friends, to interpret every thing to the best sense; and rather to excuse that which is ill, than think that they can do it. And (7.) To receive all his kindnesses with a singularly great gratitude, as proceeding only from the goodness of his own nature, and not from any desert of mine. (8) To keep in Memory also his Benefits, and to think of them as I would of the tokens of your love; which I could not but look upon when I did not see you. And (9.) As for the Holy word (which one of the Antient Guides used to call the *Epistle of God to man*) I cannot but read it as I do your Letters, with a great deal of pleasure and transport. And (10.) Likewise I read it over and over again, as I am wont to do your Letters; not being content with a single pleasure; not thinking that I can espy all your affection at once that breathes there. And (11.) Do you think that I can live and not long to hear from him, or that I can be so patient as not to desire to see him?

No,

No, I am ever saying as the holy Psalmist, *O when wilt thou come unto me?* You have taught me to contrive all wayes that I may enjoy him, and to think my self more happy in it, than all the world can make me. And (12.) Then I cannot but contrive how I may most serve him, and be glad of any occasion which is offered of so doing. For you may be confident I should suspect my love, if it did not excite me to render you all the services that are in my power; and make me study to be able to do that, which is now out of the compass of it. And (13.) Another thing for which I stand indebted to your love is, that I am taught thereby to be very tender of his Honour, and to be troubled that any body should speak evil of him or do any thing against him. Nay, (14.) Since you have given me leave to love you, I find that I am desirous that every Body should love him that is so amiable in my eyes; just as I wish that you may be acceptable to all, and never meet with any unkindness. (15.) I have learnt also to consult and advise with him upon all occasions, and to open as it were my very Heart to him. (16.) And then to be confident of his help; and to expect undoubtedly to receive it, whensoever I have occasion for it. To which (17.) If I should not add that I have learnt never to be weary of his Company, but still to make a fresh delight in it, I should much forget my self; for that it is a most sensible effect of your Friendship. And (18.) So is this; To be loth to part with it, and to hold him so fast as not to be willing to let him go. As also (19.) To be impatient of his absence, at least not to be so well any where else as I am with him. And (20.) In fine, To long ever to be with him; and to be put into such a condition that I may never have the

trouble of parting with his company, which alas! in this world I am forced too oft to ſuffer. And you need not wonder that I have learnt this laſt Leſſon by our Friendſhip, for if you and I could now leave theſe pleaſant Plains wherein we are, and ſtrip our ſelves of this fleſh; I for my part would willingly conſent unto it, if I had aſſurance but of this happineſs; that I ſhould take you by the hand, and we ſhould wander up and down in the Air together.

I had almoſt forgot to tell you another happy fruit of this paſſion, and that is, when I deſire any thing of him, to leave it to his choice and diſpoſition; knowing that his wiſe Love will do that for me, which is moſt requiſite and conducing to my welfare. Nay, more than this, I feel ſuch an inclination to you, that I cannot but be aſhamed if I am not carried with ſuch a Natural affection unto God. I did not begg of my Will to love you; for I was ſurpriſed at firſt ſight with that affection; and felt ſuch a propenſion to you as the Iron doth to the Loadſtone, which cannot chuſe but be raviſhed and attracted by it. From which you may be confident that now it is out of my Power to forbear to love you; and that it is not a buſineſs to be referred to choice, but which Nature commands, which will not be diſobeyed or controlled. But then methinks my Soul cannot be ſo dull (finding it ſelf thus diſpoſed to you) as to ſtay to aſk it ſelf a reaſon why it ſhould love God; or whether it will love or no. I am forced to love him, and carried to him by ſuch a ſtrong inclination as hath no Cauſe but only Nature. At leaſt, this ſtate I am reaching after; and it ſeems very unhandſome, that I ſhould be ever telling my ſelf that there is this and that cauſe why I ſhould

ſhould love God: for I would be ſo impreſſed by him, that out of an innate tendency of mind I might run to him; or rather might ſtill be with him and have him continually before mine eyes. I have heard it, I remember, affirmed by ſome, that this Love of Inclination comes only from a Reminiſcence, or calling to mind ſuch things as have been before. Such ſouls, ſay they, have been acquainted in ſome other World; and they do not now commence a new love, but only continue an old. And truly if I might judge of the truth of what they ſay by the love I find to God, methinks they are not without the countenance of ſome reaſon. For my ſoul ſeems but to renew an ancient acquaintance with him. My love to him is ſo natural and eaſie, that it is juſt as if once we knew one another before. It doth not ſeem to be the birth of an affection which was not, but only the awakening of that which lay aſleep. For there are no pangs, no difficulty in bringing forth this Love; but we open our eyes and ſee that glorious object which our Souls would have, and cannot but faſten themſelves upon.

And if I ſhould add an heap of obſervations to theſe of another ſort, and ſhow you how hereby we come to be perſwaded of Gods Love to us; and to have ſuch high thoughts of it as to believe he is ready to grant us any thing that we aſk, to paſs by our faults, to come and viſit us, to ſend his ſervants the Angels to ſee us, and wait upon us, *&c.* and all becauſe he is our Friend; you would ſee a further uſe of this divine affection, and be convinced that we cannot but live uncomfortably without it. And indeed if any one ſhould think that it is put into our Souls for ſo poor an End as to tickle us with a little pleaſure in civil converſation, and

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to help us to paſs away the time more merrily, without any regard to theſe Heavenly uſes; it would be as abſurd a conceit, as to imagine the Sun was made for no other purpoſe but to colour the cheeks of our Apples, and enlarge the Sphære of our Cabbages. No, nature will not let us depreſs ſo far this darling of hers, to which ſhe is inclined above all other things. That muſt needs be implanted by the hand of God to which all men have a propenſity; and ſince it is very ſtrong, overweighing all other inclinations; we muſt needs think that it was planted in them to do them ſome great benefit, and to be the inſtrument above all other things of their happineſs. Now what is there to which we have a more inbred inclination, than to love and to deſire to be beloved? There is no man but hates to be alone, and can as little indure to be with thoſe for whom he hath no love. For ſtill he is alone, if that be not there. A crowd is not company; (as a Wiſe man ſayes) and Faces are but a Gallery of Pictures; and Talk but a Tinkling Cymbal, where there is no love. Nay ſo natural is this to us (and withall ſo ſweet) that I believe there is no man in the World who for all the wealth in it, would be bound to love no body and to be beloved of none.

He was going on to ſome further diſcourſes on this ſubject, when the other cryed out, Hold, do not wholly impoveriſh this argument, but leave ſomething for me to ſay, who am abundantly ſatisfied that there is nothing comparable to this which hath been the cauſe of my trouble. I will never blame my ſelf more for exceeding too much in this ſort of love. I plainly ſee that Mediocrity, which every where elſe is counted a Vertue, doth here become a Vice. I am more than con-

converted by your excellent diſcourſe. I muſt turn Proſelyte to him who ſaid, *That he would have the Affection of Friends appear rather a Paſſion than a Vertue: That Friendſhip hath nothing more excellent in it than exceſs; and that it doth rather offend in the Moderation, than in its violence and extremity.* And here he began to invent all the Praiſes he could of Friendſhip, which he called, The top and perfection of Love; the Soul of the World; the Spirit of Nature; the bond of Society; the marriage and happy union of agreeing minds; the life and joy of mankind; the relief of our ſorrows; the Phyſitian of all our ſecret griefs; our Buckler in all aſſaults; our Oracle in our doubts; the Governour and Tutor of a proſperous condition; the Comforter of a declining fortune; without which the greateſt happineſs would be irkſome to us; and in whoſe company the greateſt affliction cannot make us miſerable. He reflected alſo very happily on this; that it was one of the laſt things that *Jeſus* himſelf did in this world, to make a Friendſhip between two great perſons, his bleſſed Mother, and his beloved Diſciple. Theſe he remembred our Lord would have to live together like Mother and Son; which he thought imported ſuch a dearneſs between them, as would juſtifie the height of his affection. And then he cryed out, Thou O Divine Love, art the nature of God, the life of Angels, the employment of Heaven! By knowing thee I know what it is that I owe to God; and I now alſo know *Jeruſalem* better, where they exerciſe the Nobleſt Friendſhips. I will never fear thee any more; for I ſee thou wilt ſecure my duty to God, and it will be ſtrange if my Neighbours be not better for thee, who art alwayes inſtigating me to do good. What though I be chained more to one perſon than another, you

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need not think, O sons of men, that I shall thereby become less charitable to you: For my love finding here a continual employment and constant exercise for it self; I am the more disposed and ready when occasion serves to express it to you all. My retirements cannot work its decay; but in the greatest privacy this friendship keeps any rust from growing over it, and preserves it pure and bright for the use of others too. I love you all whersoever you dwell on the face of the whole earth. I stretch out my hands to you from one Pole to the other; wishing I could do you good. And though I cannot reach you every one, yet my love gives me the comfort of this assurance, that God is with you; who as he hath a greater love, so a greater ability to help you all.

But his Guide who was better acquainted with his duty than himself, thought it best to bring him out of this Rapture; because he saw that he would immerse himself too far in the pleasure of this contemplation; and likewise thought it was not safe to gratifie themselves with too much of this Honey at once. He prayed him therefore to lay aside this discourse a while and to divert himself with the observation of some of those flowers and plants wherewith they saw the earth strewed as they went along. For sure, said he, these were not made for us to tread upon, nor only to feed our eyes with their grateful Variety, or to bring a sweet odour to our Noses; but there is a more internal beauty in them for our minds to prey upon; did we but let them penetrate beyond the surface of these things into their hidden properties. You are a Christian it is confessed, but doth that make you cease to be a Man? You read the Gospel of our Saviour, but must

muſt that give a diſcharge to all our rational inquiries into the Book of Nature? Doth the new Creation intend to deſtroy the old? Or becauſe we behold God in the face of Chriſt muſt we look upon him no where elſe? No ſuch matter; there is a more antient obligation upon you to ſtudy the Works of God; of which you ought to quit your ſelf while you ſtudy his Word. It is an honour to the School of Chriſt, when his Diſciples are ſkill'd in all Wiſdom. He is ſuch a Maſter as would not have us know other things the leſs, but the more, by knowing him. And ſo they began to pry into many curioſities, which ſeveral of the Creatures they met withall preſented to them; not without a great aſtoniſhment at that infinite underſtanding that was the Contriver of them. And having once taſted of this kind of Learning, he often wiſhed that it was in his power to underſtand more of his own Body; of the motions of the Sun, Moon and other Stars; with many things beſides in this great Fabrick; wherein he knew God had hid great treaſures of Wiſdom, and ingraven a fair Image of himſelf. Yea, he conceived the whole World ſometimes a great Temple, and himſelf one of the Prieſts that God had placed therein to offer up the Praiſes of all the Creatures, and acknowledge his Wiſdom, his Power, his Goodneſs; which are conſpicuous in the frame of them. And though he could acquire but a very ſmall knowledge of ſome of them; yet it was a great pleaſure to ſee that there were many more intelligent Prieſts than himſelf and more acquainted with Natures Myſteries; who rendred to God continually better Praiſes, and called upon all his works in all places of his Dominion to bleſs his Holy name.

Cap. XXXVII.

How after this the Pilgrim fell into a conceit that he did not profit in Vertue: and how his Guide rid him of it. That we must not make too much haste to perfection, but go leisurely in our way. How afterwards he feared that he should never hold out to the end of his journey. Of the confident zeal which some men are possessed withall. A beginning of a new discourse about Faith.

AND now would you think after he had gone thus far that he should be troubled with such an odd fancy as this, That he did not profit at all in Vertue? Yet so it was, that one day he seriously told his Friend, He could not perceive that he had done any thing worthy of himself, or made any proficiency in the School of Piety wherein with so much care he had been bred.

No, said his companion? Nothing at all? That is very strange indeed, and you must pardon me if I tell you that it is a melancholy conceit. For have you overcome so many temptations and yet done nothing? Do you love God and your neighbour so much as to have an infinite desire of doing good and yet not at all bettered? Have you suffered such a long Martyrdom and yet been lazy and idle? Have you had so many sights of *Jerusalem* and yet made no progress in your journey? Was not the last Prospect which you gained of that place, fairer than the former, and did it not seem nearer and closer to you? How should that come about, if you had stood still and not gone forward towards

towards it; Away with theſe black thoughts which the fumes of melancholy and nothing elſe do breathe into you. For my part I think you have profited ſo much; that I pleaſe my ſelf to look upon you no leſs than a Gardiner doth to behold the Trees which he planted when they bring forth fruit; or a Father rejoyces to ſee the children of his cares grown up to the ſtature of men and women. I deſire only that you would cheriſh an honeſt emulation of your ſelf: and caſt a jealous eye on your own worth leſt you ſhould not be ſo good as your ſelf. Do but labour not to come behind nor fall ſhort of your own Vertue; Do but keep up cloſe to your own example; and I ſhall think you ſuch a proficient that I ſhall glory in the name of your Inſtructer. But for the preſent, come along with me, and let us refreſh our ſelves a little in yonder fair Bowling-green; that we may excite thoſe natural ſpirits which I ſee are heavily oppreſſed by that grim enemy, I juſt now named, of all pious Souls. And you ſhall ſoon ſee better thoughts in your Soul, when you have better blood in your Body.

With much ado he perſwaded him to conſent to this motion, and though thereby he received ſome relief, yet the ſame dejected humour too much continued. For his mind being ſtrongly impreſſed with thoſe conceits, they could not ſo ſoon be diſcharged and blotted out. Beſides the continuance therefore of that exerciſe and the uſe of ſome Phyſick; he thought good at ſeaſonable times more particularly to remember all that the Gracious God had done for him. Bidding him to take great heed leſt under the guiſe of his Humility (as it is eſteemed) he proved unthankful for his

favours; and by ſtudying to depreſs himſelf, he withall depreſſed the bounty of his goodneſs. He let him know alſo that the perfection which he aimed at (the want whereof might poſſibly be the root of this new trouble) was not to be attained by ſuch violent, paſſionate and impetuous motions, but by leiſurely, quiet and ſilent ſteps unto it. Did you mind, ſaid he, the flowers as we paſſed along, how ſome were hidden in their green Cups; others were half-born; and the reſt newly diſcloſed? Or have you never marked the Roſe how it ſwells into ſmall knobs or buttons? which when they are full grown, do rive by little and little untill they have diſcovered all their treaſures? Suppoſe you ſhould unbutton it as ſoon as it ſwells, or go about ſuddenly to rip it up when it is opening it ſelf, would you not endanger the ſpoiling of its beauties, and deprive your ſelf of that wholly, which you deſire too ſoon to enjoy; Your own caſe is nothing different; and if you will not be content to grow leiſurely, you may miſs of the happineſs at which you would ſo ſpeedily arrive. You muſt not make ſo much haſte as I have often told you. You muſt give your ſelf leave to ripen; and allow a fair time for your proceeding to perfection. And in the mean ſeaſon be not ſo unreaſonable as to think you have nothing, becauſe you have not all that is in your deſires. It may ſeem ſtrange perhaps at firſt ſight, but it is certainly true; that the deſire of much Vertue may prove inordinate. Though you may think that it can never be too paſſionately purſued; yet aſſure your ſelf, your deſires are undue, when ſuch an affliction of ſpirit attends upon them, as is wont to accompany the deſire of other things. If the violence and fierceneſs of them rend your heart; there may be as much hazard in it, as there

there is in tearing up a Roſe when it is in labour to bring forth its leaves. That is, you will never be ſo good as otherwayes you might; nor obtain ſo much by your own eagerneſs as would come of it ſelf in a courſe of nature. I do not intend to quench your Zeal, nor is all this ſaid to make you leſs fervent in your ſtudy to become more pious; or to move you to leave all to Gods Will without your own induſtry. But my meaning is, that juſt as you take order in your worldly affairs, ſo ſhould you manage your ſelf in thoſe of your Soul. We muſt be diligent in the purſuit of ſuch things as are needful for our Bodies; yet we ought not to afflict our ſelves with the anguiſh of cares and fears, and ſuch like paſſions; but quietly put the iſſue of our labours into Gods hands, and patiently expect what he will bleſs them withall. Even ſo muſt you beſtir your ſelf with as much induſtry as you can for the good of your Soul; yet with this condition, that if you cannot acquire all that you would, you do not ſuffer your heart to fall into a fit of impatience, vexation, and fretting at your preſent eſtate; which muſt needs be joyned with a great diſtruſt of God. By this means while you would avoid one fault, you run unto another. And you keep your ſelf with ſuch violent hands from compaſſing your deſires, that you ſeek for Perfection by the means of the greateſt Imperfection; and would redreſs your diſorders by conſtantly living in them. You muſt thank God therefore for what he gives, and patiently wait upon him for more when he pleaſes to beſtow it. And I am apt to think that *Humility* and *Patience* in the company of our imperfections when we do our beſt indeavour to out-grow them; is as acceptable to God as the nobler Improvements of others that complain of no ſuch imperfections.

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For the one is the Gift of God as well as the other; and he that gives them to be without ſuch defects, gives you Grace to bear them meerly when they cannot be helpt.

I would have you, my Friend, not to ceaſe to follow the braveſt Examples; and when you cannot be Maſter of all you deſire, yet ſtill to continue your deſire. But be not diſguſted at your ſelf, I beſeech you, that you are in a ſtate of deſire, and not of perfect enjoyment. Let not this take away your peace, that you are not in the foremoſt ranks of thoſe that are marching to *Jeruſalem*. Be not caſt down and ſorely afflicted within your ſelf, that you do not advance ſo faſt as you would. Do not follow your Saviour with a ſowre heart, dejected looks, and faln wings, as many are wont to do, who perpetually lament their faults, and cannot yet amend them. But render him moſt humble thanks that he hath given you the knowledge of them, and an earneſt longing to be without them, and a ſtudy to ſhake them off; together with good hopes that they may be cured; or that as ſome go to Heaven in the height of Vertue, ſo others may accompany them with as much as they could poſſibly attain. All have not the ſame Temper, the ſame Diverſions, nor the ſame buſineſſes in the World; and therefore be content with that degree which your condition will permit you to riſe unto, and reſolve not to vex your ſelf unreaſonably about that which is not in your power to remedy. You have often heard, I believe, that there is no Peace to be had here but by Patience. And in my opinion he ſaid true, who told one of his Diſciples; That it is no Patience when a man is content to bear with his Neighbour, if withall he be not

not content to bear with himſelf. Not to the end (as I told you) that he ſhould indulge himſelf in idleneſs, and not ſtrive to grow better; but that all the pains he takes to be ſo, ſhould not end in ſorer pains and greater torments becauſe he is yet no better.

Many other things he added to the ſame effect; and at laſt prayed him, that if he was faln into ſuch a diſlike of himſelf as to be weary of long diſcourſes as well as of his condition; yet at leaſt he would obſerve theſe three things, not unworthy of his notice, though they were the advice of Heathens. *Hecaton* had this ſaying. Aſkeſt thou wherein I have profited? *I have begun to be a friend to my ſelf.* Such a man hath gotten very much. He will never be alone, but alwayes hath a good Companion with him. And he that is a friend to himſelf, will not fail to be a friend to every body elſe. I believe you cannot deny, that you might have made this Anſwer to the ſame Queſtion. You have begun to take a great care of your Soul. Nay, you have a long time made it your buſineſs to do it good. And if you aſk other men, they will tell you; that you are a friend to them, and have done them alſo a great deal of good. How came you to grow into this familiarity with your Soul? What made you to let it have ſo much of your company? Sure it is a ſign of ſome proficiency that you are ſo well acquainted with it. And this brings to my mind another mark of your increaſe in Vertue which is viſible even in your complaints. *It is an argument* (ſaith *Seneca*) *of a mind that is changed for the better, when it is acquainted with thoſe faults which it was ignorant of before.* To which I may add a *third.* Do you not will and nill alway the ſame things? Are not thoſe things the matter of your

your choice to day, which yesterday you desired? *This is a testimony of your profiting, to be constant to your self.* And therefore take heed I beseech you of this sowre loathing of your self; for in time it will breed a dislike of your duty too, and spoil your appetite to any thing that is good. While you are inordinately troubled that you cannot do as you would, you will not do what you can. And in a multitude of confused desires after a better condition; you will waste the time which ought to be spent in doing your best in your present estate.

With these good Counsels and other Remedies too long to be related, he recovered the poor man to a better state of health; and brought him to conceive a better opinion of himself. And yet his health was not so confirm'd, but that afterward he fell into a little distemper, and languished under a new trouble; very near of kin to this, and which it brings to my mind. It was a great despondency arising from the observation of some weaknesses he felt in his Soul, which bred in him a diffidence and distrust of his own constancy: and a fear that he should never hold out in his Journey, but at last sit down short of *Jerusalem*. This made him exceeding pensive, and to go drooping a great while; because he thought that every mile would prove his last; or at least that he should never be able to travel so long till he had finished his course. Which jealousie discovering it self by some means or other unto his friend (though he did what he could to conceal it) He was moved with a great deal of pitty towards him. And beseeched him earnestly not to let every suspition of himself which started up in his Soul, make such a deep impression there; before he had

had adviſed whether there were cauſe to entertain it or no. For if you had aſked me about this matter as ſoon as you moved the doubt, I could ſoon have made you give your ſelf ſatisfaction; and laid ſuch a ſcene of new thoughts in your mind, that you ſhould have remembred the former no more. For, tell me, I pray you, who brought you thus far in this long Journey wherein you are engaged? Was it your ſelf; or was it ſome body elſe? If it was your ſelf, you know upon what reaſons it was begun; and if they were worth any thing, they may make you to go on. And it ſhould ſeem alſo that you have more ſtrength than you imagine, if you have travelled ſo many leagues, without any ſupport; upon your own leggs. But I perceive you ſo ill opinionated of your ſelf, that you are inclined by that if there were no other reaſon; to aſcribe your happy progreſs to ſome higher cauſe. Thither let us go then; and aſk of God, if he uſes to forſake the work of his own hands; and to loſe all that he hath done already, for want of doing a little more. Will he now forſake you, after you have ſerved him ſo many years? Will he diſown one that hath been ſo long a Client to him, and ſtill ſeeks for his wonted protection? Doth he love his Friends no better, than to ſhake them off when they grow old? If I would at all have ſuſpected his Conſtancy, it ſhould have been in the beginning of our acquaintance; and not now that he hath been tryed for half an Age. Was there any reaſon at firſt why he ſhould bear a good will to you, or was there none? If there was none, then there needs none to move him now to continue his Love. If there was any, then there is a greater reaſon now; becauſe he hath loved you ſo long, and you are alſo more worthy his Love. Do him the honour then that you

would do a friend, to believe that he is not fickle and inconſtant. Or do but juſtice to him, and think that he is not unfaithful, but true to his word. And then as long as your Lord lives, you ſhall live alſo. And he that hath begun a good work in you, will perfect it no doubt till he come to give you his rewards.

I know you will tell me, that you do not queſtion his faithfulneſs and ſtedfaſtneſs to his friends; but you have been unkind to him, and ſo have forfeited his good eſteem and Love. And let it be ſo, ſince it is your pleaſure; that you have not behaved your ſelf ſo gratefully as you ought: But is he of ſuch a diſpoſition, that he can never be won to a Reconciliation? I pray have a care what you ſay, for fear you make good men better than God; who are wont to forgive their Brother when he repents, not only ſeven times, but ſeventy times ſeven. And, ſay, I beſeech you, hath he not pardoned you heretofore very lovingly when you humbly and obediently intreated him to paſs by your offences? When you were one of the World, did he not then draw you to himſelf without your deſire; and over-matched your ſins by his infinite, omnipotent Goodneſs? What ſhould hinder then his kindneſs and clemency towards you, now that you are become a man ſeparate from the World? If the Mire and Dirt wherein we wallowed could not hinder, but he would needs take us in his arms, and place us in his boſome; will he ſhake us off, and throw us out from thence, now that we are waſhed and made clean? Will he not rather wipe off a ſpeck of Dirt that hath light upon us, than caſt us down into the Mire again? Can you think that he who took in ſtrangers to his houſe, and gave them kind entertainment; will turn

his

his Children out of doors? After we have done him ſo many ſervices, and laboured for his Love; will he thruſt us out in an heat of anger, and quite caſheere us his family? O abſurd ſuſpition! A jealouſie unworthy of ſuch an excellent Father, and unbecoming Sons that have ſo noble and tenderly been brought up by him. If you were to treat with a perſon like your ſelf, you muſt firſt think him very bad; or elſe you would not be ſo injurious as to harbour ſuch thoughts of him. You muſt judge him very froward, who will fall out with you upon every ſlight occaſion; and never return with you into grace any more. Do not impute then a thing ſo unnatural unto God; nor ſo much wrong his infinite Goodneſs, as to take Him to be of ſo harſh a diſpoſition; that we muſt never expect his favour more, if we chance but to offend him. No, if we can but believe that he loves himſelf, you need not fear that he ſhould thus abandon you. You have coſt him too much, that he ſhould ſo eaſily part with you. He hath bought you at ſo exceſſive a rate; that you may be aſſured he will not willingly loſe you. The breeding of you hath ſtood him in ſo much care, that he will not ſpare a little more to keep you.

And if you are thus ſecure of God's Love, I pray tell me what you think ſhould ſeparate you from him? Can you really think that you your ſelf ſhall have a mind to leave him, and return back to the World from whence you came? You cannot; I am confident: remain two minutes in this perſwaſion, if you be not forſaken of your Reaſon, and left to the impoſtures of Fancy and wild Imagination. For what is that can diſſolve that league of Friendſhip that is

ſo ſolemnly and religiouſly ſworn betwixt you? Is there any thing in him that can diſguſt you, and make him ſeem leſs amiable in your eyes? Can you fear that his converſation may grow tedious, and prove a burden to you in the concluſion? or what prejudice can you receive by loving of him; ſeeing you believe that All Good is in him; and that he calls us to his own Kingdom and Glory? I am verily perſwaded you think that you cannot ceaſe to love me, to whom you profeſs your ſelf ſo much beholden. And yet what am I in compare with Him; or what obligations have you received from me that can be ſo ſtrong to hold you, as thoſe that he hath laid upon you? I may change and not be ſo good as I am; or not ſo full of love to you. Some damage may appear that you may be in danger to receive by loving me; which I can never be able to repair. But there is not ſo much as a ſhadow of turning in him. He is alwayes the ſame Fulneſs, and the ſame Love; infinitely deſirous of our Happineſs. And as for any loſs that we may poſſibly ſuſtain for his ſake; it cannot be ſo great, but he can make us a recompence for it incomparably greater. Do not hold your ſelf then in ſuch ſuſpition, unleſs you can think that you have taken a wrong meaſure of him: eſpecially ſince you are of opinion that you cannot but love me to the end; and alſo have ſo lately told me that you was ſatisfied the love of me would teach you to love God the better.

I ſhould proceed to remember you alſo that the wayes of Vertue which you have to tread, are ſo pleaſant, that you will not be inclined to relinquiſh them, and divert into any other path: and that you can never think fit ſo to diſparage this noble life, as to leave

leave it after you have made a very long tryal of it: and that you will not endure to retreat with ſo much ſhame as you will neceſſarily draw upon your ſelf, by abandoning a courſe which you have ſo highly commended: All this I ſay, and much more I ſhould call to your mind, but that you ſeem to diſcharge me of that trouble by the chearfulneſs which I obſerve to return into your countenance. I ſee that you begin to believe that you ſhall perſevere; and that you recover your ancient comfort; That ſtronger is he who dwelleth in you, than he who dwelleth in the world. The Devil begins already to fly from you; and by the light of theſe truths we have chaſed away the cloud that hung over you. Carry them therefore, I intreat you, ever in your mind; and let me hear no more of theſe dejections of ſpirit, which are as unreaſonable as they are uncomfortable both to your ſelf and others. I'le ſay no more of this matter, after I have told you a ſtory of an ancient Pilgrim in the way to *Jeruſalem*; to which therefore you had beſt attend. It is St. *Peter*, I mean, who you know had a mind to walk with our Saviour upon the water; which was no eaſie thing to do: and yet by the power of his Maſter was indued with ſuch a vertue, as to tread ſafely upon that yielding element. He went a pretty way while the face of the water was ſmooth and even; and it ſeemed nothing different from the ſolid earth. Untill the wind began to be loud, and the plain way upon the water was turned into Hills and Dales, we hear of no ſhrieks; but then he cryed out, and his heart and his feet began to ſink together. But was there any reaſon to fear drowning after he had walked half a furlong? or to imagine it would not bear him up the next half as well as it had done the former? none at all

all ſure. The winds that blew, and the rough waves that began to lift up themſelves; were no leſs ſubject to that power which upheld him, than the ſmooth and quiet ſurface of the Sea. It was as eaſie to walk upon a Billow, as upon the ſtill water. The bluſtering wind had no more power there, than the ſilent Air. Whence then proceedeth this change, that the man who lately trampled upon the Sea, and gloried over the deep; doth now feel himſelf ſlip into the boſome of it and, is in danger to be ſwallowed up by it. The firm ground which he thought was under him, is gone; and he is left to the mercy of the angry waves. Was not the change within before his feet felt any? Did not a violent fear lay hold upon him; and did he not let go his hold of the hand which before ſuſtained him? Yes, this was the buſineſs. If his Faith had been as ſtrong as once it was, his condition had been as ſafe in the midſt of the ſtorm, as before it was in the calm. When this Anchor broke, the waters began to ſuck him in. They challenged him then for their proper goods: becauſe his Faith was in a manner already ſhipwrackt: But did his Gracious Maſter ſo part with him? Would he loſe a ſervant becauſe he was weak, and wanted confidence in him? Or did he delay to help him, and only hold him up by the chin, when all his body was in the deep? No; when he cryed for relief, and beſeeched to be ſaved, he inſtantly put forth his hand, caught hold of him, and reſcued him from the jaws of death. He only chides him becauſe he doubted; but neither lets him ſink into the belly of the waters; nor ſtayes his ſuccours till he was in greater need of them. He ſtraight way lends him more power; and chuſes rather to incourage a little Faith, than let him periſh becauſe he had no more.

Now

Now this ſtory me-thinks, bears a great reſemblance with that condition wherein you, and many more beſides have been. We have a great mind to go to *Jeſus*, and for that end to walk here in the World as he walked. But it is very much that we who are ſo earthly, and have ſuch ponderous affections to things here below, ſhould be able to tread them under our feet; and keep our ſelves above the ſoft pleaſures of the fleſh into which we are apt to ſink. This ſeems no leſs a wonder, than it was for a body of earth to walk upon the face of the Sea, which uſes to ſwallow down ſuch heavy things that come into it. Whence is it, I pray, that we have this ſtrength, and can lift up our ſelves above our natural propenſions to lead the life of God? Is it from our own Vertue? or rather muſt we not acknowledge that we receive it from that voice which ſaith to us, as unto that Apoſtle of our Lord, *Come?* This ſure is the cauſe to which it muſt be aſcribed. And it cannot be of leſs efficacy afterward, than it was at the firſt; but when he ſtill ſaith, *Follow me*, he gives a greater power and force unto us ſo to do. But how comes it about then that you and others begin ſometimes to ſink; or at leaſt to imagine that you are falling into the World; and that the ſenſual life will at laſt draw you into its embraces again? Truly, there is the ſame cauſe of it, that there was in him; and that is *Diffidence*. You forget your ſelf and diſtruſt God; and that works a decay of the Vertue and ability that was in your heart. You regard more the winds and the waves, the difficulties and temptations that you are incompaſſed withall, than the power and the love of *Jeſus* which attends upon you; and ſo you begin firſt to fear, and then to fall. Yet behold what a loving and kind Maſter you ſerve. He doth not take this ſo ill

ill at your hands as to let you quite go: and fall ſtill lower and lower into the water, untill you be drown'd: But if you look earneſtly upon him, and call to him, and intreat him to take pitty upon you, and not to leave you; he gives you his hand preſently, and ſets you in ſafety. Though now you have been very diſtruſtful of his goodneſs; and have fainted in your mind, as if he would not regard you; yet his tenderneſs is ſo great, that he bids me aſſure you he will not forſake you; nor fail to ſupport and help your feeble ſoul. Only in his name I muſt a little chide you; and give you a gentle reproof in his own words, ſaying, *O thou of little Faith, wherefore didſt thou doubt?* I ſay no more, becauſe I ſee you are ſorrowful, and hope you will give me no more the like trouble.

Indeed, replyed the *Pilgrim*, I deſerve a more ſevere reprehenſion, and you deal too favourably with me when you give me ſo mild a rebuke. But I ſuppoſe you uſe me thus tenderly that I may be ſenſible of the gracious nature of our Lord; who hath compaſſion on our weakneſs, and is loth to diſcourage thoſe by any ſharpneſs of his, who are too apt to invent over many diſcouragements to themſelves. And truly I am ſo apprehenſive of his lenity, and behold alſo ſo great a portion of it in your ſelf; that were it not upon that account, I ſhould again be apt to ſtand in fear of creating not only you, but him a greater trouble than you are able to bear. I am, you ſee, very fooliſh, alwayes complaining and exerciſing your patience. I have ſo many ſcruples and little fears; am ſo unconſtant and wavering in my thoughts; ſo frequently ſick and out of order; ſo forgetful alſo of your counſels; that perhaps by this time you begin to reflect and conſider how

how great a burden you have drawn upon your ſelf by undertaking the charge of me. And I pray tell me ſincerely whether you are not a little weary of me, and do not wiſh your ſelf rid of ſuch an impediment, for I can ſcarce call my ſelf your *Friend* any longer, but your *Trouble*, or your *Burden*. Tell me, I ſay, is not this a fitter name for me than any elſe? And can you find in your heart to own that ſweet relation to him any more; who hath made himſelf ſo unpleaſing on all occaſions, and nothing but diſquieted your happy repoſe? I doubt if you could ſee my heart, and behold what a ſeed of new troubles and doubts lodges there; you would tell me plainly that you ſhall never enjoy your ſelf till you be divorced from me.

You ſurpriſe me ſtrangely, ſaid the Good old-man, and did I not conſider that you have ſuſpected the kindneſs of God himſelf, I ſhould be ſo amazed at this alteration in you, as to loſe the uſe of words, and not know what to ſay to you. Little did I think that I ſhould ever have had an occaſion to anſwer ſuch a queſtion as that you propoſe, for ſure you never diſcerned that I had a mind to be ſeparated from you. And truly I never diſcerned any ſuch thing in my ſelf; nor have you given me cauſe to be leſs your Friend than heretofore; unleſs it be by this unfriendly jealouſie, which, as I told you a little while ago, I thought you would never have entertained. And ſince I ſee it proceeds rather from an ill opinion of your ſelf, than any you have of me I recall that word; and pray you to believe that you are as dear unto me as ever, that is my friend. And what I pray you is the office of a friend, if not to relieve the wants of thoſe he loves; and to bear thoſe burdens with them which they are not able

to carry alone? If they themſelves therefore by reaſon of any heavineſs of Spirit, prove the burden that he muſt ſuſtain, He will not complain of it. It is their unhappineſs he knows both that they are ſo heavy, and are in danger they think to be a load to him; and He will not let them be more unhappy, by becoming heavy himſelf, and groaning under that eaſie weight which they lay upon him. Eaſie I call it, becauſe it is a pleaſure to do any kindneſs for our friends; and the pleaſure encreaſes proportionably to the pains that we take in doing of it. You ſhall hear the Judgement of a Philoſopher in this caſe if you pleaſe; and of one that loved eaſe more than any of his fellows. Though a wiſe man he thought might be content with himſelf; yet notwithſtanding he granted that his happineſs would be greater with a friend. Of ſuch a companion he cannot but be deſirous, if it be for no other end, but to exerciſe his amity; and that ſo great a vertue may not remain without uſe. *He doth not chuſe a friend* (ſaith Epicurus *himſelf*) *to have ſome to aſſiſt him when he is ſick, or to ſuccour him if he be in priſon, or ſuch neceſſities. But contrariwiſe, that he may have one whom he may help and comfort in the like diſtreſſes. For he hath an evil intention that only reſpects himſelf when he makes Friendſhip. And ſo ſhall he end his friendſhip as he begun the ſame. He that hath purchaſed himſelf a friend to the intent that he may be ſuccoured by him in priſon; will take his flight as ſoon as he feels that he is releaſed of his bonds. Both the chains ſhall be knockt off together, thoſe of his priſon, and thoſe of his friendſhip. Theſe are the friendſhips which we vulgarly call Temporary, being made only to ſerve a turn. He that is made a friend for profit ſake, ſhall pleaſe as long as he may be profitable; and ſo*

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they who are in felicity ſee themſelves inviron'd with a multitude of theſe followers; But where the diſtreſſed dwell, there is nothing but ſolitude. For ſuch manner of friends alwayes avoid thoſe places where they may be proved. It is neceſſary that the beginning and the end have a correſpondence. He that hath begun to be a friend becauſe it is expedient; he that hath thought there is a gain in friendſhip beſide it ſelf; may well be ſuborn'd againſt the ſame by the appearance and offers of a greater gain. For what cauſe then do I entertain a Friend? To the end I may have one for whom I may dye; whom I may accompany in baniſhment, and for whoſe life and preſervation I may expoſe my ſelf to any danger. For the other, which only regards profit, and makes account of that which may turn to its own commodity; it is rather a traffique than Friendſhip. Certain it is that Friendſhip hath in ſome ſort a ſimilitude and likeneſs to the affection of Lovers. Whoſe ſcope is neither gain, nor greatneſs, nor glory; but deſpiſing all other conſiderations, love it ſelf inkindles in them a deſire of the beloved form, under hopes of a mutual and reciprocal amity. Thus he.

Unleſs you will number me then among thoſe *Summer Friends* which he ſpeaks of; or think that friendſhip in me is feebler than it was in Pagans; you muſt not hold me any longer in ſuſpition. And indeed if you did but know how great a favour you do me, in letting me know your griefs, and making me the Witneſs of your Conſcience, and relying upon me for advice, and thereby giving me an opportunity to ſerve you the beſt I can; you would preſently throw away all theſe imaginations which the enemy of Souls, and of Friendſhip would inſtill into

you. For my part, *I* did not ſo lightly and in ſport receive you into my conduct; as that any difficulty, or a multitude of them ſhould make my employment tedious to me. Nay, how can it be irkſome; when you your ſelf acknowledge, that the Labours of Love are all pleaſure, and carry their own rewards in them. You may think perhaps that love grows old as well as all other things, and that time works its decay, and renders it feeble and weak. Thus *Attalus* was wont to ſay that it is far more pleaſant to make a Friend, than to have one. As it is more agreeable to a Painters fancy, to draw his lines, than to have finiſhed the Picture. After he hath painted indeed he poſſeſſes the fruit of his Art, but he took pleaſure in the Art it ſelf when he painted. Juſt as the youth of our children is more fruitful to us, but their infancy is more ſweet. But aſſure your ſelf *I* do not live by any of theſe Maxims. Friendſhip is like Wine; the older it is the better. It grows more pure by age; its ſpirits are more diſingaged; and it warms the heart more powerfully than when it was but new and green. Nay, your friendſhip is more pleaſant too, whatſoever you may think, now that it is grown, than it was in its childhood. *I* enjoy the remembrance of thoſe pleaſures, and have ſome new ones beſides: juſts as a Painter thinks on his Art when he beholds the piece that he hath brought to perfection. *I* beſeech you then, if you have any love to me, that you will not call in queſtion mine to you. And if all this will not ſatisfie you; let me intreat you for the Love of our Lord, that you will aſk him whether *I* do not love you. *I* know he is ſo much a friend to Truth and unto Love too (not to ſay to you and me) that he will do me the favour to perſwade you that *I* do. And there-

therefore let not the Evil one who loves nothing leſs than our Friendſhip, ſowe this jealouſie in your heart, that I grow weary of you. But be confident that as our Lord loves you, ſo he imparts true love to me; and that if the arms of theſe two can do any thing, you ſhall be carried ſafe to *Jeruſalem*.

And now, ſince I have told you my very heart, let me know, I pray, what further doubt it is that troubles yours. It cannot be ſo great ſure, that I ſhould not find a remedy for it: and you need not fear that it will procure me too great a trouble; ſince it is become, as you ſee, one of my chief pleaſures to eaſe you of your troubles. It muſt be ſo indeed, ſaid the *Pilgrim*, if you have any pleaſure at all: For I live as if I had nothing elſe to do but to find ſome new occaſion to perplex my ſelf, that I may be diſintangled by you. You think that I am advanced a great way toward *Jeruſalem*, and truly I hope that I am gone further than I lately thought my ſelf. But alas, I am nothing ſo ſtrong, ſo ſteady, much leſs ſo wiſe as you ſeem ſometimes to imagine. A little thing you ſee ſhakes me; and there are leſſer matters that you have not yet been privy to, that put my thoughts into confuſion. The very puff of a confident mans breath doth indanger to make me reel. And though I underſtand my ſelf very well in thoſe things wherein you have inſtructed me, yet the meer zeal and earneſtneſs wherewith ſome perſons aſſault me, when there is no reaſon in what they ſay, is apt to make me ſuſpect and diſtruſt my ſelf; nay, to fall into a trembling leſt all ſhould not be well with me. This you will ſay is a ſmall matter, and not worthy to be called a trouble; (and truly I am glad and

and thank God for your ſake that it is no more) yet when I give you an inſtance of it, you will think I had ſome cauſe to complain as I did; though not ſo much as my words in the late paſſion wherein I was, might import. Your diſcourſe of *Faith* and Confidence in God (for which I am obliged unto you) revived at firſt the memory of my weakneſs inſtead of giving me ſtrength; and made me think with my ſelf, Alas! I have made it a Queſtion whether I have any Faith or no. For to tell you the truth, I met lately with an acquaintance of mine (when you were abſent about ſome buſineſs) who would needs perſwade me that I was drawn away, and was no true Believer; becauſe I deſcribed Faith unto him in that manner as you had taught me. I told him that I was heartily perſwaded that Jeſus was the Son of God; and that he had taught us all his Will; and that he having dyed for our ſins, did by the ſame death confirm unto us great and precious promiſes; and that he lives and raigns in Heaven for ever; and that he will give eternal life to all that obey him; and that hereupon I was become obedient to his voice, and quitting all preſent enjoyments, was willing to follow him to the death. And yet after all this he miſ-called my Perſwaſion by a word which I think he did not underſtand; ſaying that I was indued only with an *Hiſtorical Faith* which would not ſave me. I explained that word as well as I could, and told him that a belief of the Hiſtory of the Goſpel (of all that is related there) when it produces obedience to the Laws of it, was Saving Faith. But he ſmiled at my ignorance; (as he eſteemed it) and told me that the Faith which juſtifies, and ſo ſaves us, was only a *recumbency on Chriſt*; an *application of his merits to my Soul*; with a number of ſuch like phraſes:

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the obſcurity or lameneſs, or danger of which, though *I* repreſented to him, yet would he not yield a jot; nor ceaſe to importune me that *I* would take heed of the danger of unbelief. And indeed *I* knowing him to be a good man himſelf: and he affirming that all godly men of a long time had been of his mind; and uſing ſuch confidence and vehemence in his words; and ſometimes thundring alſo ſo terribly in my ears the danger wherein my Soul was: *I* muſt confeſs ſuch was my weakneſs, that *I* trembled a little though *I* knew no cauſe; and was afraid that *I* had been miſ-lead out of the company of ſo many Believers as he told me of. This hath been a double trouble to me; ſometimes to think that *I* ſhould be afraid without reaſon; and ſometimes ſuſpecting that there may be reaſon in what he ſaith, and my eyes ſo blinded that *I* cannot ſee it. Now *I* have opened my heart to you very freely; and *I* pray be not angry that *I* ſhould doubt either of your fidelity, or of your ability in the inſtructions you long ſince gave me.

There is no cauſe for this Petition, ſaid the Good Father, *I* am willing you ſhould hear what every body ſaith, for then you will ſee the difference. It is better a great deal that you ſhould doubt; than that you ſhould blindly reſign up your ſelf to all my dictates. *I* am none of thoſe that love to be believed becauſe *I* ſay it; nor that raiſe the ſound of my voice, to gain an advantage of them, whoſe modeſty will not let them be ſo loud. *I* will leave that priviledge to ſuch men as are in need of it, having nothing elſe to ſerve them, to ſome of whom *I* doubt your acquaintance is made a Proſelyte. *For there are a company of men in the World (as hath been noted long ſince by a Wiſe man)* Lord Bacon.

who

who love the ſalutation of Rabbi, *or* Maſter ; *and that not in Ceremony or Complement, but in an inward Authority which they ſeek over mens minds ; in drawing them to depend upon their Opinions ; and to look for knowledge only at their lips. It is not the* Lord Biſhops *(as he ſpeaks) but theſe men, that are the Succeſſors of* Diotrephes ; *the great Lovers of preheminence. They will be Lords over mens Faith ; and over-awe them into a belief of all that they Preach. None may diſſent from their aſſertions, unleſs he be content to bear the brand of an Unbeliever. It is all one to forſake the Goſpel, and to forſake their Opinions. You leave Chriſt if you leave them ; and the Faith which was once delivered to the Saints is ſolely in their keeping. That which makes them the more uſurp upon others, is, that they have the hap to light upon ſuch natures who readily receive that which is confidently ſpoken ; and ſtiffly maintain that which once they have embraced. Such are men of younger years, and ſuperficial underſtandings ; that are carryed away with partial reſpect of perſons, or with the enticing appearance of godly names and pretences.* There being few (*as he obſerves*) who follow the things themſelves more than the names of the things, and moſt the names of the Maſters. *Nay, moſt do ſide themſelves with theſe Maſters before they know their right hand from their left. And they skip from meer Ignorance, to a violent Prejudice : from knowing nothing to an Opinion that they know all things : or at leaſt to a confidence that they are not miſtaken in what they know. This ſtrong prejudice is rarely overcome ; for the honourable names of Sincerity, ſingleneſs of heart, godlineſs, and the glory of free grace being put in the front, and marching before their Doctrines ; they can never be touched by theſe that have a mind to aſſault them, but thoſe* Holy things *will firſt be thought to ſuffer a*

Violation.

Violation. But as *I* intend to have nothing to do with theſe *Lords* and *Maſters*; ſo *I* would have you to withdraw your ſelf from the thraldom of their ſubjects. I may well be allowed to bid you not to follow them; ſeeing I would not have you follow me without reaſon. Exempt your ſelf from the number of thoſe that are ſheepiſhly led whither confident men will have them; or that are hurried away with the blaſts of a furious Zeal; or that are wont to tell voices, and not to weigh them. If there be any thing that *I* am to accuſe you of in this particular, it is only that which you have confeſſed; that you dare not (as *I* alſo noted heretofore) truſt your own reaſon; and adhere to the cleer and well-poiſed reſolutions of your own mind, if any body raiſe a clamour againſt them. There is a certain Modeſty in your Soul which is very commendable; if it do not betray you into the hands of thoſe that are ſo impudent as to out-face you. It will do you ſervice if it only reſtrain you from their peremptorineſs; (which you have as much right to uſe as themſelves if it were fit and decent) but it ought not to make you yield to them, becauſe they are ſo confident as to preſs for your conſent with great earneſtneſs, and without any reaſon. Time, *I* hope, will both imbolden your Modeſty, and alſo ſettle your Notions better; making you to ſee that they excell the vain janglings, and the loud noiſes of the World, as much as light excelleth darkneſs. And to give you your due, you did well conceive and remember what *I* formerly ſaid, which *I* do not now recant. Still *I* tell you that *he is a Believer unto Salvation, who being perſwaded of the truth of all that is ſaid of our Saviour, and all that he hath ſaid in the Goſpel, abandons all other intereſts, and ſtudies only to be obedient to him in all*

things. Let them say what they will of *Remembency* and *Reliance* upon him, I think this man *relyes* upon him, and trusts him more than any body else; who upon the meer credit of his word is willing to relinquish all that he possesses, for that which Christ hath promised; to leave all that he sees and feels, for that which is invisible. This let us maintain to be the most soveraign degree of Faith; which will lift us up as high as Heaven, when the idle and lazy reliance of bold pretenders will let them sink into the deepest place in Hell.

Cap. XXXVIII.

A Discourse with an Acquaintance of the Pilgrims about resting on Christ for salvation. The wilfulness, and unskilfulness of some Guides in the way to Jerusalem. *For what end* Christ *dyed: and so what it is that our* Faith *is principally to respect. That* Christ *is a means to our end: and therefore* Faith *must go further than his person.*

AS they were talking thus together, that very man who was the occasion of their discourse chanced to pass that way; and being of the *Pilgrims* acquaintance, joyned himself in company to them. Who perceiving what the argument of their present debate was, and being of a violent nature; began with greater eagerness than ever to assert his own prejudices, and was plainly impatient of any contradiction. He raised up his voice to a strange height, and told them both in flat terms, that they adhered too much to their own righteousness; that they must deny it quite, and

rest

reſt wholly upon Chriſt and his Merits; believing in him for pardon and Juſtification. And indeed his tongue ran at ſuch a rate that the Father could not get leave to thruſt in a word, till he had wearied himſelf with his own talk. And then he gravely aſkt him, Have you done Sir? Yes, replyed he. Then proceeded the Father, let me intreat you to remember the old counſel; Soft and fair. You run a little too faſt, to make any good ſpeed. And as you make too much haſte in your diſcourſe, ſo you do alſo in your confident reſting upon Chriſt. I grant you that we muſt not depend upon our own righteouſneſs. But what danger is there of that, when men have none at all? Let them ſtay till they be righteous, and then let them deny it all as much as they can. But to what purpoſe is it to tell them this before they become good, unleſs it be to keep them from ever being ſo? To what end doth it ſerve to urge the wickedeſt man in the World to caſt away that which he hath not? Whither doth it tend to bid them throw about them Anothers righteouſneſs to make them perfectly righteous, when they are indued with none of their own; but only to make them never ſeek for any elſe ſave that which is caſt over them? The ſame I ſay concerning your reſting upon Chriſt for Salvation. Is there a man that underſtands himſelf, who will truſt to any thing elſe but the Merits, Mercy, and Power of Jeſus, who is raiſed from the dead and is able to deliver us from the wrath to come? But how comes it about that all men get thither ſo very ſoon? Why muſt this be mentioned as the firſt thing that Faith hath to do, and as the only act that will juſtifie a ſinner? What is the reaſon of this Forwardneſs, that when men aſk, What ſhall we do to be ſaved, you anſwer preſently;

Caſt your ſelf upon the Merits of Chriſt? For this is your interpretation of the word, *Believe*, by which the Apoſtle reſolves that important Queſtion. Of what uſe is this early confidence, but only to make men Prove Hypocrites; and to ſlight the commands of Chriſt; without obſerving of which they may on this faſhion be juſtified? I beſeech you conſider it well; and let me know by what Art it is that men come to climb to the top-bough, without ever touching thoſe that are beneath? Let it be granted if you pleaſe, that Faith in the Mercy of God is that to which our Religion tends; that it is as it were the very uppermoſt Branch of the Tree. But doth not the Tree put forth many under-branches, and muſt we not aſcend by theſe to the higheſt? There are other acts of Faith then, that muſt lead the way, and whereby we go up to that lofty Confidence; or elſe it is meer witchcraft which ſets us on ſo high a perch. Suppoſe we ſay that we are juſtified only by this Truſt in the infinite pardoning mercy of a loving Father through his Sons blood. Let this, if you will have it ſo, be thought the only act that juſtifies. Yet, Doth not every body ſee that no man can reaſonably take the boldneſs to look for this pardoning mercy, unleſs he be made a new man, and ſincerely obey the will of God? Muſt not his Faith (for there is nothing elſe to do it) firſt produce ſuch an intire and uniform holineſs of heart and life as Chriſt requires, before he be ſo confident? No doubt of it, or elſe it is meerly Preſumption. It is impoſſible that a mans relyance ſhould be ſtronger, with any reaſon; than the reſt of the acts of his Faith are. And therefore ſhould we not ſpeak of Faith in ſuch words as will take in all that it hath to do: both that which reſpects our duty, as well at that which

reſpects

reſpects our benefit? Take heed I beſeech you again of a double miſchief which is very viſible; one to others, and the ſecond to your ſelf. *Firſt*, Beware how you ſpeak of Faith ſo looſly to your neighbours; in ſuch terms as they may eaſily abuſe. Do not ſay that Juſtifying Faith is meerly a relyance on Chriſt for Salvation. For though you mean well, and live better; yet the wicked of the world never underſtand this aright: which is the cauſe (if you would know all) that makes me ſo zealouſly oppoſe you in this matter. They all lay hold on him, and his righteouſneſs to cover all the filthineſs wherein they live. Though you tell them that they ought to love him who hath dyed to procure righteouſneſs for them, yet they love their ſins better; and hope that he will love them never the worſe for it. It is impoſſible to perſwade an Adulterer, a Drunkard, or any ſuch perſon (great numbers of which to my knowledge comfort themſelves in their relyance on Chriſt) to become better; unleſs you give a better notion of Faith than this. And then for your ſelf I muſt warn you to take great heed that one piece of your Faith do not outgrow another. Do not ſuffer it to ſhoot more upward than it doth downward; and to grow in tallneſs more than in thickneſs and ſtrength. I mean, let it not lift up it ſelf to Heaven in aſſurance of Gods love, but proportionably to its rooting in love and obedience to him. Let it not perk up in perſwaſions of Gods mercy, but as it increaſes in ſtrength and power to do him ſervice. It is a ſlender Tree you know, very weak, and eaſily broken; which ſprings up too much in length, but carries no body, and hath not a thickneſs anſwerable to its height. Such is the Faith that mounts up in confidence without an anſwerable ſpreading and enlarging it ſelf in the obſervance

ſervance of all Gods commands; and bringing forth all the fruits of a lively Faith. Nay, it is the very way to deſpair, to be thus forward. For as thoſe tall and ſlender Trees by ſome ſtrong blaſts are apt to hang down their heads, and touch the ground from whence they come. So do theſe high confidences in a time of tryal, and when men come to ſee how ungrounded they were; they are ready to end in as low a deſpair and great diſtruſt of all Gods mercy. Upon every occaſion you ſhall ſee ſuch people caſt into horrid fits if they be at all obſervant of their duty; which they think is ſome deſertion by God, but indeed proceeds from the too great forwardneſs of their Faith; which did riſe too high, and had not ſtrength enough to bear it up. Nay, if they began in this confidence, and their Faith pitched thus high at the very firſt; they ought to deſpair of Gods favour till their Faith hath purified their hearts. They muſt come down again from the top of the tree, and begin at the bottom, in obedience to all God's Commands.

Theſe things, with many others, ſeemed ſo perſpicuous to the man, who had a great deal of honeſty in him, that his confidence was ſtrangely abated. And the Father making a little pauſe; he altered the tone of his voice, and modeſty ſaid, I muſt ingenuouſly confeſs that I have been too raſh in oppoſing and cenſuring of you. I am not one of thoſe that will reſiſt clear convictions, and conteſt meerely that they may not ſeem to be overcome; but I acknowledge ſincerely that I had too rude and confuſed notions of things; which precipitated me into this confidence of diſputing with you. Be not troubled at it, replyed the Father, but rather think your ſelf happy that you under-

underſtand more than you did; and that you have not loſt, but found Truth in the midſt of a diſpute. And ſince you are ſo humble as to confeſs ſome of your faults; I preſume you will be thankful if you are told the reſt. Remember it then, that it is very miſbecoming to ſpeak loud; to accompany your diſcourſe with too much action; and to affirm any thing with too great a confidence and peremptorineſs. But know withall, that I eaſily pardon them, and paſs them by; becauſe they are not ſo much your own, as the faults of your Teachers from whom you learnt them, and many more beſides. Theſe are the leaſt things that many of them are to be accuſed of; for there is a certain wilfulneſs (as it ſeems to me) that poſſeſſes their hearts; which will not let them exchange their unſafe and imperfect definitions of Faith, for thoſe which are ſounder and more compleat. They are loth to acknowledge that they can err, or ſpeak unproperly. They had rather defend that which is badly done or ſaid, than ſtudy to make it better: And as men do in diſorders of Government, they abuſe their wit, and ſtudy for reaſons why it ſhould be amiſs; rather than how it ſhould be amended. They will learn from none unleſs it be themſelves. They will reject the cleareſt light, unleſs it ſhine out of their own minds. They would have truth confined to a party; the very phraſes of which, if you do not accept, it is enough to beget a quarrel. Be not offended I beſeech you at this plainneſs, nor imagine that I intend to diminiſh your opinion of any men that are good; but only to give you Caution, that you do not think them to be better than they are. You may conceive me indeed no competent Judge of other mens diſcourſes: will you hear therefore what a very Wiſe man thought a good while

while ago of that manner of preaching which hath put you in that rude heat wherein we now saw you? His words are to this sense (for *I* will not tye my self only to say what he hath said before me) and they seem to be a very moderate Sentence upon some men then who have left many followers behind them. *They give*, saith he, *many pious Exhortations, and they work oft-times compunction of mind; but they are not skilled how to work a cure when they have made a wound. They can make men sick of their sins; but are not provided of efficacious remedies to purge them out. They let them see their sores; but then they are palliated, and seldome throughly healed. They know better how to bring Souls to that Question*, Men and Brethren, what shall we do? *than how to give a good answer, and resolve the doubt which they have raised. They make men see they are very bad, but know not how to go about to make them good. They magnifie Faith, and make all the world sound with the noise of it; but still men are to seek what this great thing should be. They awake men out of their sleep, and make them look and gaze about them; but let them see nothing of that which they have to take in hand. They bid them indeed Believe, but it is very hard to know when they do. They have intangled Faith in Disputes; when it should have been imployed in good Works. They have obscured a plain thing, in many laborious definitions of it. They have made it so subtil, and to consist in so nice a point; that it is a difficult thing for any to see it. They handle matters of doubt weakly, and as before a people that will accept of any thing. In the Doctrine of Manners, there is little to be had, but Generality and Repetition. The bread of life they toss up and down, but break it not. They say in the gross, that men must live well, but they tell them not how*

to

to live. They bring not their Doctrines down to Caſes of Conſcience; that a man may be warranted in his perpetual Actions, whether they be lawful or not. Nor take they care to teach men their lawfull liberty, as well as their reſtraints. To keep them from ſuperſtitious Obſervances, as well as Prophane tranſgreſſions. Nay, I wiſh we could not ſay that it is the leaſt of ſome mens care, to promote a godly life. Faith is made a thing that is quite diſtinct from it. Good Works and Faith are commonly oppoſed in the Juſtification of a ſinner. The one is thought to exclude the other. And to be juſtified, it is ſaid to be neceſſary that a man do Nothing for it. The moſt that Chriſt can get is by way of Gratitude, which you know is ſmall or none in bad Natures. At the beſt they will put him off with deſires, or purpoſes, or an endeavour of a new life; though ſtill theſe things be ineffectual. All which is ſaid for no other end, but that you may not have mens perſons in admiration. That you may be at liberty to prove all things, and hold faſt that which is good. That you may not bear a greater reverence to Maſters than you do to truth: which is ready to become the portion of thoſe who are more in love with it, than with their party. And ſince you ſeem to me to be one of thoſe, I ſhall ſpare no pains to bring you and Truth together. But if you think it needfull I will give you further ſatisfaction in this which we have conteſted; and make you confeſs that there is nothing plainer than that which I have ſaid of Faith in Chriſt.

You will gratifie me very much, replyed the other, if you will be at the trouble to teach me this leſſon better. And I am prepared already by what I have now learnt, to conſider and weigh not *who*, but *what*

it is that I hear. Very good, ſaid he again, let me Catechiſe you then a little, and be not offended at this common and eaſie Queſtion? Do you not think that Chriſt came into the World for ſome end? Nay, was he not ſent of God upon ſome high deſign? You cannot doubt of it, and therefore I will not ſtay for your anſwer. But tell me, what do you think that great end was? Wherefore, for inſtance, did he dye and ſhed his blood? Was it only that our ſins might be pardoned? Did he bear the Croſs, that we might bear none? Did he deny his own Will, that we might have liberty to do ours? Is his Death to excuſe us from holy living? *Hypocriſie* indeed thinks ſo: but true Religion teaches us that the intent of his death was, by keeping us from dying, to make us alive to God: By ſaving us from execution when we were condemned, to render us honeſt men: by denying of himſelf, to teach us to take up our Croſs and follow him. Will you hear what they that knew the mind of Chriſt have taught us in this argument. *He that committeth ſin* (ſaith St. *John*) *is of the Devil, for the Devil ſinneth from the beginning; For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil:* which is as much as to ſay that he appeared in the world that men might ceaſe to ſin. And ſo St. *Paul* tells us, *That he dyed for all, that they which live ſhould not henceforth live to themſelves, but to him which dyed for them and roſe again:* i.e. will come to judge them, as a little before he had declared. This is the end for which he gave himſelf for his Church, *That he might ſanctifie and cleanſe it with the waſhing of water by the word, that he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing, but that it ſhould be holy and without blemiſh.* Nor

1 Joh. 3. 8.

2 Cor. 5. 15.

Ephes. 5 25, 26, 27.

is it a ſlight and ſuperficial Holineſs that he intends; the cleanſing only of the outſide, or the waſhing away of ſome pollutions; but *He gave himſelf for us, that he might redeem us from all iniquity, and puriſie to himſelf a peculiar people, zealous of good works.* For, *he hath reconciled us* (as it is in another place) *in the body of his fleſh through death, to preſent us holy, and unblameable, and unreproveable in his ſight.* And to ſay no more, St. *Peter* alſo teaches us, that *He his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs: by whoſe ſtripes we are healed.* I know not what ſenſe *Hypocriſie* may pick out of theſe words, which hopes the ſcourges on Chriſts back will ſave ſinners from the laſh; and that his death ſhall preſerve them from dying, though their ſins ſtill live: But it is evident to them that are ſincere, that the Apoſtles meaning is; our Saviour dyed not meerly to ſave us from dying of our wounds, or to take away the anguiſh and torment of them; but that our Natures might be healed, and made ſound and whole again. He is ſuch a Phyſician as removes the pain and the ſmart by curing of the wound; that eaſeth the part affected by making it well; that doth not lend his Creeple patient a Crutch to ſupport him, but infuſes ſtrength into his feet and anckle-bones, and ſpirits into his ſinews, that he may walk in the wayes of Gods commandments. I wiſh there was nothing harder than this to underſtand in the Book of God. It is not a Truth which men cannot, but which they will not underſtand. It is againſt a corrupt intereſt, or elſe they would not reſiſt it. There is a ſtrong party in their heart againſt this end of Chriſts death, or elſe there would be no diſpute about it. The biaſs that inclines their will is not on the ſide of this truth.

Tit. 2. 14.

Coloſ. 1. 21, 22.

1 Pet. 1. 24.

It contradicts their pleaſures, their unlawful gain, or ſome ſuch thing which they are loth to leave, and therefore it ſhall be falſe, though never ſo clear in it ſelf, leſt theſe beloved ſins ſhould ſuffer any harm. But if there were any honeſty in mens hearts, if they were void of guile, they would be able to ſee this without the help of ſo many teſtimonies out of holy Writ; that it was not a thing worthy of the Son of God to come and dye for any leſs end than to make the World better, and render it obedient to the Creator. For what do you mean, I beſeech you, when you ſay that Jeſus ſatisfied for your ſins? What was it, do you think, that he gave ſatisfaction unto? Was it not all thoſe Glorious Attributes of God; his Wiſdom, his Truth, his Juſtice, his Holineſs; ſaving the Honour of which, he might now paſs by the offences of returning ſinners? Was it not that the credit of all theſe might be maintained, and yet the rebels not periſh? That the Sentence might not be executed, and yet the Authority of the Laws be preſerved? There is nothing plainer than that this death of Chriſt did do great honour to God in the face of the World; aſſerted his right; gave countenance to his Authority; proclaimed his righteouſneſs and purity; was a notable teſtimony on his behalf againſt ſinners; and ſo there could be nothing more powerful to move God to grant a pardon to thoſe rebels that would ſubmit to him, ſince now he ſhould loſe nothing by it, but that which he had a mind to give away, and not demand, *viz.* the penalties which they had incurred by the breach of his Laws. But is it not manifeſt then that God cannot love ſin, nor be friends with ſinners untill they amend? Did not the death of Chriſt ſhew that his nature is ſuch, that he cannot indulge men in their

their treſpaſſes? Is it not apparent that it was not fit to pardon even penitent and returning offenders, unleſs he ſhewed his diſpleaſure at their offences? Did he not take care to ſecure his Authority when he iſſued out a pardon? There is nothing more viſible. And if Hypocriſie had not over-run us, and thruſt true Reaſon as well as Religion out of doors, men would eaſily ſee that Chriſt could not dye meerly to procure us a pardon; much leſs that men might ſin with more ſecurity, and without any fear of puniſhment. No, natural reaſon tells us, that men muſt needs be hateful to God while they are unlike him; that all the Blood of Chriſt cannot waſh them and make them lovely, as long as they continue in actual rebellion againſt him. His very nature is againſt ſuch men; his Wiſdom is an enemy to them. For how ſhould he maintain any Government in the World, if he himſelf ſhould be the cheriſher of Traitors? if he ſhould take care for their protection, and ſet up a Sanctuary to which they may boldly fly? if he ſhould make the Altar of the Croſs a refuge where they may find Salvation and Safety, who are the oppoſers of his Authority? It cannot be that God ſhould be ſo liberal as to give away all his own right. He cannot quit his title and claim unto our univerſal obedience. It is impoſſible that Chriſt by his death ſhould repeal all the Laws of God, and abſolve us from our duty. There is no queſtion he intended to ſtrengthen them, when he made a relaxation. And when he procured a diſpenſation, he did more eſtabliſh and ſecure that which is not diſpenſed withall. It is a rule of Reaſon, *that all exceptions do confirm the Law.* They tell us that it is not to be extended to any furthes indulgence. And therefore Chriſt dying that the puniſhment might not be executed;

cuted; this is all the remiſſion that we are to expect, and not that God ſhould remit all our duty to him.

It is very eaſie if men were well diſpoſed, to read at once in the death of Chriſt, the greateſt Love of God to us; and the greateſt Love to his Laws. His Love to us appears in that he would for our good, and that we might not be eternally undone, lay aſide his own right which he hath to puniſh: forgive us a Debt which we were not able to pay: alter his Law, and abate the ſtrictneſs of it; diſpenſe with the execution of the Old Law, and make a New one of Grace and Favour: and that he might do ſo, and ſave both us from dying, and his Law from contempt by our eſcape; that he would provide ſuch a wiſe remedy as this of his Sons dying for us. Herein was his Love indeed manifeſted, and we can never ſufficiently admire it, that he would have him dye rather than us; that he would have him ſuffer that we might be delivered. But then this alſo plainly tells us the great Love that he bears to Holineſs, to his Laws, and to our Duty; which he took care ſhould not be injured by this favour and remiſſion. Though he would not have all dye out of love to us; yet he would have one, leſt we ſhould ſtill continue in the love of ſin. Though he would not have every one of us ſuffer for the breach of his Laws; yet he would have Chriſt ſuffer, that we might not take the boldneſs ſtill to break them. This death of his Son reduced things to an excellent temper; providing that neither we nor God might be damnified. That we might not ſuffer for what we have done, and that he might not ſuffer by our doing ſtill the ſame. That he might be what he is, and we become what we ought. That the old Original Laws which require

our

our obedience might remain in force, and the rigour of them not be executed for our diſobedience. That he might part with ſome of his right, and yet recover all the reſt. In one word, that he might be moved to let go his right to puniſh us, and we not moved to be careleſs in yielding him the reſt of his right which he hath to our hearty and conſtant obedience.

I wiſh heartily that you and every body elſe would ſeriouſly conſider this, and not expect that God ſhould not require your ſervice, and obedience: for it is ſo much his due, that for the ſake of his Son, he cannot part with his right and claim unto it. Nay, I have a bolder thing to ſay than all this, and that is: That the Death of Chriſt is ſo far from intending our pardon only, that it is not the chiefeſt thing that he intends. Of the two, the purifying of our hearts and lives was more in his deſign than the forgiveneſs of ſin, and this was but in order to the other. So much you may eaſily gather from many of thoſe places of the Holy Writings which were mentioned before; for though he *bare our ſins in his own body on the Tree*, yet it was for this end, this was the ultimate ſcope of it, *that we being dead to ſin, might live unto righteouſneſs*. And ſo another Apoſtle ſaith, *He gave himſelf for our ſins, that he might deliver us from this preſent evil World*. By ſhewing his willingneſs to paſs by our faults, he would move us to acknowledge them, to repent of them, and become more dutiful. This muſt be done before we can actually receive his pardon and abſolution; according to that of the Apoſtle; *He ſaved us according to his mercy by the waſhing of regeneration, and the renewing of the Holy Ghoſt; that being juſtified by his Grace we ſhould be made Heirs of eternal life*. Where it is viſible to

Gal. 1. 4.

Titus 3. 5, 6, 7.

to them that will not ſhut their eyes, that his Mercy cannot ſave us unleſs we become New Creatures, and that this muſt go before the Juſtification which we expect by the Grace of God: And indeed reaſon tells us that Chriſt muſt needs have more regard to his Fathers rights than to our accommodation: and intend more the reclaiming of his rebellious ſubjects, than the procuring of their pardon.

Which is a thing ſo apparent, that I am aſhamed to do more than mention it. And beſides, by this time I believe you will be ready to aſk me a queſtion who have aſked you ſo many, and demand to what purpoſe have you made this long diſcourſe? The Anſwer is ready, and the end of it is as clear as any thing that hath been ſaid, *viz.* That ſince Juſtifying Faith is to have reſpect to our Saviour and his Death juſt according to the intention of God in ſending of him; it cannot be ſo little as the caſting our ſelves upon him for pardon of ſin. The former part of this argument you will grant me; for we muſt look upon an object according as it is propoſed. Faith cannot apprehend things otherwaies than God hath revealed them: it cannot receive the Son of God in any other manner than as the Father gave him. The conſequent then, God himſelf demands your aſſent unto; for you ſee that he had another end, and a far greater alſo in giveing his Son for us, than the forgiveneſs of our offences. He gave him, that he might cleanſe and purge our Souls from all filthineſs; that he might make us holy and unblameable in his ſight: Why do you not then thus receive him? Or how comes it about that you will not only put this end behind the other, but alſo ſpeak as if Juſtifying Faith had nothing elſe to do, but to lay hold

hold on the merits of Christ? This I am sure you make to comprehend the whole notion of it, for we hear of nothing besides in its definition. This is either all the business of Faith, or else you do very ill not to express the rest. I beseech you in the Name of Christ that dyed for us, reform this grand error. Let your Faith be as large as the Gospel it self. And let this be your principal care, that it may *purifie your heart*. When you expect to be justified through Faith in his Blood; remember that it was shed to *purge your conscience from dead works to serve the Living God.* Heb. 9. 14.

And that I may resume the beginning of my discourse, and so make way for a speedy conclusion, let me ask you another Question or two, which seem to be very pertinent to my present design. If there was an end, and so great an one as you have confessed of Christs coming into the World, then what is he but a means unto this end? *He dyed*, saith the Apostle, *that he might bring us to God.* And *by him we believe in God* who raised him from the dead, and gave him Glory *that our Faith and Hope might be in God.* Our belief in God then (which is no small thing, but comprehends all our duty to him) was the end of Christs Appearing, and of all he did: and therefore must not he stand in the place of a means to it? It must be so, said the other. But what then, continued the Father, will become of your *resting on Christ*, and your staying or leaning on him for Salvation? Is it not manifest that this only is insufficient for your purpose? that it will let you fall to the ground, and leave you short of your happiness? Is it not plain that this Faith fixes it self where it should proceed; and rests in the means whereby it should advance to a noble end? There is 1 Pet. 3. 18. Cap. 1. 21.

nothing me-thinks more evident than that the Faith which juſtifies a ſinner is not that which laſtly terminates it ſelf in the perſon of Chriſt: and which doth not clearly and in its own nature produce a cordial obedience to God. Means muſt be uſed and not reſted in. From whence it unavoidably followes that Chriſt himſelf and his merits muſt not be reſted in as the laſt end of our Faith; but it muſt go further and beget an holy life. Let us ſo ſpeak of Faith then, that it may be viſible whither it tends. Let it be ſeen at what it aims; and that it deſigns more than the caſting our ſelves into the arms of Chriſt, that he may protect us from the wrath to come. Learn I beſeech you before it be too late, that Jeſus cannot ſave a man by a naked confidence in him, *i. e.* in his perſon, or any thing that he hath done or can do. All they that think ſo, reproach our Saviour, and make him the advocate of ſin, and not of ſinners; one that ſhall ſave their luſts, and not them from the power of them. They ſtay in the half-way to Heaven, and ſo ſhall never come thither. They reſt when they ſhould go forward. They lean upon that ſtaff wherewith they ſhould walk. They make Chriſt their ſupport only, who ſhould be alſo their ſtrength. They caſt themſelves upon him, but would not have him carry them to God and a divine nature. They make him to ſtand in their way, and not to be the way unto obedience. They render him an enemy to God, who ſhall keep his ſubjects with him, and detain them from their duty. They content themſelves with what they find in him, and care not for any righteouſneſs of their own. They reſt ſatisfied with what he hath done, and by vertue of that do nothing themſelves. And ſo he that is made of God a means of life, they make to themſelves a means

of

of death: becauſe they make him indeed the End of all, and not the means to our End.

CAP. XXXIX.

The joy which the Pilgrim conceived in this diſcourſe: and how much he applauded his happineſs in having ſuch a Friend. The Serenity of his Condition after all theſe Clouds. And how nothing troubled him but only that he could do ſo little to teſtifie his love to his Guide: who eaſily gave him ſatisfaction by ſhewing the true grounds of Friendſhip.

IT is not to be expreſſed what contentment the Man took in this diſcourſe, for which he rendred him a thouſand thanks, profeſſing that he had learnt a great deal in a little time; and that though he never intended leſs than to become a Good man by Faith in Chriſt, yet he did not ſo well underſtand till now how to go about the buſineſs. But the Joy of our *Pilgrim* was far greater both for this acquaintance of his, and for himſelf. He thought that all his life would be little enough wherein to thank him; that he had turned the mention of his weakneſſes and frailties, into the occaſion of ſo great a benefit unto them both. I was going to tell you (ſaid he, when the Father had done) that I knew not whether I ſhould begin to thank our Lord or you firſt for this great kindneſs to me. But I think I need not ſtand in doubt, for you are ſo like him, that if I commend your Charity, and render you thanks for it; I do a real honour thereby to him. You have been the Eaſe of mine heart; the Guide of my mind; the Pilot of my ſoul; the ſecurity and ſtay of

my life; my ſecond and better ſelf; my Tutelar Angel whereby I have been defended from innumerable dangers. And when I ſay ſo, I acknowledge God to have been all this, who by your hand hath imparted theſe favours to me. I know that I ſtand indebted to his Fatherly Goodneſs for ſo many Bleſſings that I know not where to end the account. But for the beginning; I cannot but, next to the favours his Son hath brought us, place the gift of your Friendſhip. You will ſuffer me now ſure to pleaſe my ſelf a little, and to glory in it; though heretofore you ſuppreſſed my thoughts as they were iſſuing forth. I know very well at what rate my neighbours eſteem riches, and how proud they grow, if they can ſhew you Gold and Jewels. But if Heaven had aſked me what Jewel it pleaſed me to be preſented withal, I would have anſwered, Give me a Friend: Send me an honeſt Friend. This is my Riches, my Treaſures, my moſt precious Jewel. It is not poſſible there ſhould be any thing given me of equal value. I am ſo proud of it, that it tempts me to be vain-glorious, and to proclaim to the World how wealthy I am. And if we may judge of the price of things by their ſcarcity, am I not in the right? What is there more rare than this pure Friendſhip? Where ſhall we find two men that have one heart; and love without any intereſt? Muſt we not go back to the Golden Times, and have recourſe to the Age of Poetry, to find ſuch an happy pair? What place is not filled with that old complaint, *O Friends, no body is a Friend?* There are few hearts that are not double; few tongues that are not cloven. They that are not treacherous are too weak; and they that are not weak, yet are too wiſe, to be tyed in this Sacred Bond. How can you blame

blame me then that I think my ſelf ſome body now that I am poſſeſſed of ſo great a Treaſure; which beſides its rarity, is to be highly eſteemed for its ſtability and laſting nature. It is not ſubject to the change of Fortune, nor the ruſt of time, nor the violence of men: nor can it be loſt by my own negligence, for a ſmall care will ſerve to keep a true friend. Let others go and beg of great Men their favour: Let others glory in the preferment they already enjoy; I envy not their happineſs, may Heaven but pleaſe to preſerve my Friend. It is the cuſtom of many I ſee, to fetch the cauſes of their felicity or unhappineſs from the Heavenly bodies; and to aſcribe what they ſuffer or enjoy here below to ſome good or malignant influences from above. But as for me, I do not think there is any Planet ſo lucky as a faithfull friend; as on the contrary none ſo malicious as a falſe-hearted companion. Let them who liſt then obſerve the ſtars and their favourable aſpects, I will ſeek upon earth for that which muſt make me happy. Let them obſerve how *Jupiter* and *Mercury* look upon them in all their affairs; it imports moſt to me to mark what men I converſe withall. And you are the perſon Sir, whom I fix my eye upon, and whoſe good aſpect and charitable influence I ſtill implore. Do you accompany me alwayes in my travels; be you my *Mercury* in my journey; and in this conjunction I ſhall not fear any evil that may threaten me, nor deſpair any more of finiſhing that which is ſo happily begun. This is the ſumm of my deſires, that you would ever exerciſe your wonted pitty towards me, and pardon my follies. For the whole ſtock of comfort that I am furniſhed withall, can only ſerve for a meaner affliction than the loſs of your love would prove unto me. And yet I hope that I

ſhall

I ſhall not be altogether ſo troubleſom to you in the reſt of my journey; but rather become your joy. It ſhall be my daily petition that I may ſpend my dayes in that evenneſs and ſteadineſs of mind wherein I find my ſelf fixed by your means. That I may be humble, and wait patiently upon the Lord, and be of good courage; believing that he will ſtrengthen mine heart, and that one day I ſhall in *Sion* appear before God.

To which good prayer the Father inſtantly ſaid, *Amen*, wiſhing that he might ever find him in this good temper, and that he would likewiſe remember the counſel of the Apoſtle who bids us *Rejoyce in the Lord alwayes*. For there is not a more evident token, and apparent ſign of true Wiſdom and profiting in Vertue, than a conſtant ſerenity, and unconſtrained rejoycing. And truly, ſaid he, I think I need not do ſo little as deſire this for you, but may be bold to turn my wiſh into a confidence; for I am apt to propheſie that after ſo many conflicts you will go in more peace to *Jeruſalem*. And ſo it proved as I have ſince heard, and after this he every day had a view of that bleſſed place. The ſky indeed was ſometimes a little cloudy, which rendred the ſight of it more duſkiſh and obſcure; yet he kept a calm in his mind in his greateſt dulneſs, and hoped for Sun-ſhine dayes; which came a great deal ſooner, by not raiſing a new and thicker cloud, through the ſtorms of his own paſſions. But I cannot ſay for the preſent what the enſuing part of their travels were, my own obſervation here having an end. Only thus much I obſerved before I parted, that he who once was afraid that he loved his friend too much, fell into a ſuſpition of himſelf that he did not

not embrace him with ſuch an affection as he deſerved. And that after all theſe contrary humours, the temper of their friendſhip was ſo excellent, of ſuch conſiſtency and ſo well ſetled; that as nothing could diſorder it, ſo nothing but death alone could divide it; and death it ſelf they were confident could never put an end to it. And indeed this was the thing that I left them in expectation of, and which they were conſtantly indeavouring to prepare themſelves for; as that which would not deſtroy, but perfect their love. This they often talkt of; knowing that it would never come the ſooner for their thinking and ſpeaking of it. This they lookt upon as a common friend to both; that would tranſlate them to thoſe happy regions where Friendſhip is in its Kingdom and raigns over every heart. All the favour they would have begg'd, if it were wont to grant any petitions; was, that with one ſtroke it ſhould arreſt them both, and carry them thither together. And if any body could have made good the *Paracelſian* promiſe of ſpinning out the life of man to a length equal with the clew of time, and making our vital oyl of the ſame durable temper with that which feeds the Lamps of Heaven; All things were ſo in common between them, and I verily think one of them would not have accepted of ſuch a courteſie, on condition to enjoy it alone without the other. No, they rather deſired, as I ſaid, that the one might not ſee the other expire; but that the ſame hand might cut off both their threds at once, and that one moment might put out thoſe Lamps which were not willing to burn aſunder.

All the wiſhes that our *Pilgrim* made beſides this, was only that they might live ſo long, till he could give

give ſome remarkable proof of his affection to his Guide. For though he knew that he loved him above all things, and could contradict even his former wiſhes by dying for him; yet it did ſometimes a little diſcontent him that he was in no capacity to ſhow his tenderneſs but only by words and proteſtations. Though the wiſdom of his Conductor had ſtood him in ſo great ſtead, and he could not well ſpare any of it; yet he was ſo fooliſh now and then as to think that if he had been leſs wiſe he himſelf had been more happy: Becauſe then he might have ſtood in need to receive thoſe counſels, which now he only gave; and been requited for thoſe courteſies, which now he made him a pure debtor for. Many other benefits alſo that are uſually communicated between friends he found himſelf utterly deſtitute of all means to confer; they being either not in his power, or his Guide in no need of them. This ſometimes raiſed a ſmall diſquiet in his mind; and one day I remember he could not contain himſelf, but he began a diſcourſe to this purpoſe, which ſhall put an end to this preſent Relation.

I ſhould think my ſelf, ſaid he, the happieſt man alive was I but able to correſpond with you in the duties and offices of friendſhip; and were I not conſtrained to return you only a weak and fruitleſs paſſion, for that efficacious love which hath done me ſo many ſervices. It troubles me a little to find that my paſſion is as uſeleſs as it is extream: and as void of benefit to you as it is violent in it ſelf. It is no leſs barren than I doubt it may be burdenſome; and hath as little profit as I ſee it hath brought you much trouble. Though the honour be very great you have done me in beſtowing ſuch a place upon me in your heart; yet I know

I know not ſometimes whether I ſhould not complain in the enjoyment of a favour, which as it was not in my hands to deſerve, ſo I cannot poſſibly requite. True indeed it is that I have given my ſelf to you; but that is no more than ſtrict Juſtice exacts, ſince I have received your ſelf as a gift to me. Friendſhip they ſay is a commutation of hearts; and therefore it is but fit that you ſhould have mine in room of your own. And yet alas! mine is of ſuch ſmall value, that I doubt you will be wholly a loſer by the change. Is there no means for me to do you ſervice, or to reſt content with a will to ſerve you? Cannot you either ſhew *me* how I may be uſeful to you; or ſhew *your ſelf* a diſpoſition to it in that heart which I have given you? I ſhould be ſatisfied, I think, if you knew my will as well as my ſelf. It remains in your power, not my own, to ſettle my mind in peace; if you will firſt believe I love you, and then ſet a value upon that Love, which you know is the cauſe of all well-doing; and ought not to be blamed for want of power.

Very true, ſaid his Guide, who laid hold of that word, I think that I have found a treaſure in your Love; and I will have it paſs for currant payment, though it cannot expreſs it ſelf in ſuch ſenſible effects as you would have it. It is enough to me that you have ſuch a paſſionate affection for me; though it could never find the means to do any thing, but only tell me how hearty it is. I am pleaſed with the intentions and deſires which you have to do me any good. It is an extraordinary contentment to me to contemplate the imaginations which are in your mind of what you would do for me; could power be courted by your will to come and joyn it ſelf unto it. They

are the Vulgar who call nothing benefits, but what they can feel with their fingers. It is the portion of groſs Souls to be inſenſible; unleſs your courteſies, to come at their hearts, paſs through their hands. The purer and more refined Spirits touch the very Souls of their Friends, and feel the kindneſs which lyes in their breaſts. They are ſo ſubtil as to ſee a courteſie while it is ſo young, as to be but only in deſign. They touch it before it be cloathed in matter, or have paſſed beyond the confines of thoughts. They meet it in the firſt rudiments, and embrace it while it is only in meaning, and drawn in the imagination. They receive theſe inward acts of Love as moſt pure and ſpiritual; being ſeparate from all the terreſtrial part which affect the vulgar minds. And in one word there is not any thing dearer to them than thoſe motions of the Soul, which finding nothing they can do correſpondent to their own greatneſs and force, do terminate in themſelves. They are pleaſed to ſee them ſtay there, and go no further; becauſe there is nothing fairer than themſelves to be met withall, wherein to end and reſt.

Do not depretiate your affection therefore, nor vilifie it in that manner you are wont; as though it were not worthy my acknowledgement. Do not tell me any more that it is no valuable Love which doth not ſerve our Friends: for this ſervice depends upon occaſions; and they depend on an higher Being, and are only in the diſpoſe of Providence. All that I can be beholden to you for, I have received already from you; and for the reſt, if it could be beſtowed, I muſt make my acknowledgements to ſomething elſe. Be contented then that you give all that is in your hands; and that

if

if it were in them to make occaſions, you would ſtill let thoſe be wanting, which moſt of all prove a friend. Nay, let me tell you, I am ſo favourable in my opinion to your affection, and ſo apt to give it the beſt advantage; that I am not yet reſolved, but there may be as much nobleneſs in the handſome acknowledgement of a kindneſs, as there is in the conferring of that which deſerves ſuch acknowledgement. But beſides all this, let me aſk you a Queſtion (for I am reſolved to ferret this ſcruple out of the bottom of your heart) ſhould you not love me unleſs I had done you benefits? Tell me the truth; is there any great dearneſs think you created in peoples hearts towards each other by this means? For my part I have often found the obſervation true; that the remembrance of benefits wears out of mens minds, as grief doth out of the heart of afflicted perſons; from which every moment ſteals a part. Time hath power over the ſame as well as the other; and it diminiſhes the affection which is the fruit of favours, as it doth the ſorrow which is produced by loſſes and calamities. Nay, ſo little power have benefits to make a friend, that they ſometimes make a foe. There are ſome men, the more they owe, the more they hate. A little debt makes a man a debtor, but a great one makes him an enemy. What is it then that produces a durable Friendſhip? Nothing ſure but worth and deſert; together with the agreeableneſs of a perſon to our humour, and his reſemblance to our diſpoſition. The impreſſion which theſe make can never be blotted out. Time which wipes away the remembrance of benefits, can never efface the ſenſe of worth and merit. We alwayes carry in our minds the amiable perfections, and accompliſhed qualities of worthy perſons. We alwayes think of thoſe who have touched

our inclinations by their agreeable nature. And I appeal to you, whether you could refuse me your Love, though you were not so much beholden to me as you now acknowledge. And whether all the kindnesses in the world would produce a Friendship with me, if you saw not something else to woo your affection. No, no, my Friend, it is Gratitude, not Friendship which is the proper effect of benefits. They ought to dispose us to suitable returns, and an hearty acknowledgement; but they cannot oblige us to entertain him for a Friend who is bountiful toward us. They may possibly make our Friendship grow, but they cannot beget it. They may give it some nourishment, but they cannot produce and bring it forth. It depends upon an higher cause, it owes its Original to some nobler thing; to that from whence all benefits and good offices ought to come, I mean a great love and a sincere affection; which if deserts be not wanting, is more powerful to move than all the gifts in the world; and is able without them all to tye us fast to a worthy person. Be so just then to your self and to me, as to think that I am your Friend; though you do not bestow those benefits on me which you desire; since they can serve only (as I said) to make me thankful, but not your Friend. I esteem you very highly for your self, and upon the account of your own proper worth, which I am sure doth put me into the next disposition to be your Friend. And since you have added to your own desert, a very great Love to me; that cannot but compleat it, and make me perfectly yours. This Love alone hath been thought sufficient to make a Friend; and indeed is more powerful than any benefits. According to that of *Hecaton*; Wouldst thou know how to get a Friend? I will shew thee, and thou shalt use neither

ther Medicament, Herb, or Inchantment to produce the affection thou deſireſt. *If thou wilt be beloved; Love.* When Vertue then and it have made a league; and ſhews it ſelf in a ſubject whoſe qualities alſo are worthy to be embraced; its force muſt needs be irreſiſtible, and leave us no power to withſtand its deſires.

The poor *Pilgrim* remained aſtoniſhed a while at the kindneſs of this diſcourſe: And finding himſelf overwhelmed with the weight of ſuch Love, was fain to ſtrive very much to recover a power of making this ſhort reply unto it. I am utterly ignorant, ſaith he, what worth it is that you aſcribe to me, which hath brought me into your good eſteem, and obtained me the noble title of your Friend. I ſee that I pleaſe you, but I know not what it is that ſhould give you that pleaſure. I find my ſelf very happy; but what hath advanced me to this felicity I cannot define. And truly ſince it is your will to have me ſo, I will not be too buſie and curious in examining the cauſes of my good fortune; nor will I ſeek to leſſen my worth, leſt in ſo doing I ſhould upbraid you with a bad foundation of your Love. No, I will rather think I am worth ſomething, than render your judgement nothing worth. I will think of my ſelf as you would have me, that you may not ſeem to be miſtaken. There is nothing elſe can make me of any value; unleſs it be that I had the wit to judge of the deſervings of ſuch a perſon as your ſelf. It is a mark they ſay of ſome ſufficiency to be able to diſcern an able perſon from a flaſhy wit. It is a note I have heard of great wiſdom to chooſe an excellent Friend. By this I am told a man is known to others, and I have little elſe whereby to know my ſelf. This is the chiefeſt thing

thing that makes me ſee I am not ſo unfortunate as I thought. I perceive I am worthy of ſome eſteem, becauſe I had the judgement to ſet ſuch an eſteem upon your ſelf. For I muſt needs confeſs, that though your favours could have impoſed a greater neceſſity upon me of loving than you will allow; yet I feel that I am not beholden to them for my *Inclination* to love you. That is ſomething more ancient than any benefits you can beſtow: and depends only on your own merits. And let it not be judged an amplification to ſay, that they are ſo great, that they will not leave it to my choice, either whether I will love you or no, or how much I will love you; but they conſtrain me to love you as much as I can. It is a conſtraint indeed to which I am very willing, there being no violence offered but of what my own judgement is the cauſe: yet it is irreſiſtable; and I can never be of any other mind, nor have a will to diſpoſe of my affections otherwayes. Nay, I cannot for my life but think that your favours are a part of your deſerts; and that there is ſomething peculiar in them to merit mine affection. They flow purely from your own goodneſs, and owe not themſelves ſo much as to my entreaties. You have not put me to the trouble of begging your kindneſſes, but they ran to me of their own accord. I did but aſk; and you were pleaſed to open your heart, and make me a liberal gift. I did but ſhew my need; and you inſtantly inriched me with your ſelf. And ever ſince I have not had ſo great a care to conceal my griefs, as you have taken to find them out. Nor have you ſuffered my troubles to ſpeak, before you ſaw them in my looks. All your favours likewiſe have flowed ſo freely from you, that there was no hope they ſhould return again. They have brought me a great deal

deal of happineſs, but could not be thought to come to fetch any to him that ſent them. This adds exceeding much to the eſteem I have conceived for you. This will ever make me to propound you as the pattern of an excellent Friend. And if I were now to dye, it would be one of the laſt words I ſhould ſpeak to thoſe that love me. *Remember that thoſe will be your worſt enemies; not to whom you have done evil, but who have done evil to you: and thoſe will be your beſt Friends; not to whom you have done good, but who have done good to you.*

THE END.